RELIGION · AGNOSTICISM AND EDUCATION

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I.

RELIGION.

WHAT we call matter is known to us only when it has been sublimated in the soul's alembic, and so the visible universe is a symbol of the Infinite Spirit. Reason springs from conscious communion with the Eternal, the Absolute, the Perfect. Its roots are in the real and permanent, as distinguished from the apparent and transitory. Where there is no self-consciousness there is no truth, no goodness, no beauty. Self-consciousness is born of the union of subject and object. When we view the external world what we perceive is the impressions it makes on us. The self, then, being at once subject and object, grows in power and dignity in proportion to the worth of the things it habitually contemplates, and to the intimacy and completeness of its communion with them. Hence the value of life for each one is deter-

mined by the self, which makes him what he is; and the self is fed and fashioned by what he ponders, admires, loves, and does. If he lives for what is material merely, he has no true self, since the self is essentially spiritual. If he lives subservient to instinct and appetite he has but an animal, an apparent self. The element of the true self is moral freedom, which is born of obedience to reason and conscience, which exists for those alone who live in conscious communion with the Eternal Creative Spirit. When we think God we think ourselves in and with Him; are made conscious of the self as formed and nourished by the ideas of absolute truth, goodness, and beauty. Our first and deepest certainty is of the existence of this self, springing from the communion of the soul with God. We can know only what is akin to ourselves. Hence our knowledge is necessarily anthropomorphic; and our progress is a process of self-realization and of self-revelation. If we could attain perfection, we should find ourselves at one with God and whatever He creates. Were it possible to conceive a mode of being higher than the personal, it would be necessary to ascribe it to God, who is a person, but in a way infinitely above anything we can know. He transcends man so unimaginably, that, though we must say we are like Him, it seems little

less than blasphemy to say He is like us. The likeness is true, but the difference is infinite. Nevertheless, it is the likeness we must contemplate if we hope to attain even a feeble knowledge of Him. Therefore we say — He thinks, though His thoughts are not our thoughts; that He loves, but as we can never hope to love. We are akin to Him, yet even less than atoms are akin to worlds. This at least we may understand and feel — that whatever in us is good and fair is so because it is of Him and for Him; that without Him there could be nothing; or, if so, nothing could have worth or meaning. If thought and love are possible, it is because He is with the thinker and the lover. If life is dear, it is because He is life. If progress is conceivable it is because He is the goal. If liberty is a boon, it is because He is free. If there is truth and beauty everywhere, it is because He is Supreme Intelligence. As there is no color where there is no sight; no sound, where there is no hearing, so where there is no intelligence, there is no intelligible world; and our ineradicable belief that all things exist and act in obedience to the law of causation is, at bottom, faith in God. In the spiritual life separation of the soul from its object is not conceivable, for it is a living soul through its union with that object. Its thought and will

and love are not merely the thought and will and love of a particular mind, but the result of the thought and will and love of the Eternal. It is His organ. It has its being and action in Him, and its progress is not toward, but within Him. It moves in a sphere where what it contemplates is infinite and everlasting. Hence it feels the vanity of the world of the senses, the illusiveness of what passes, and knows that to be conscious of God's presence is to be higher and more than a universe of matter. Its relations to the Author of its being are essential. It lives not in itself, but in Him and in His intelligible world. To be itself it must draw life from what is not itself; for to be itself it must know itself; and to know itself is to be conscious of the Being from whom it proceeds and in whom it thinks and loves.

Animal life loses itself in the transitory experiences of sense: the soul finds itself in the consciousness of God's ever-during presence. Hence whatever concerns merely the sensuous nature — as pleasure, avarice, and ambition — lures the soul only to mock it. We gain what we seek but to find that it is nothing.

The finite, in a word, implies the infinite, the relative the absolute, even as the circumference implies the centre, and the life, power, and wisdom in the world imply an eternally living, wise,

and mighty God, whose universe lies not apart from Him. The conscious communion of man with God and with nature, as it is transformed by the soul, is the vital source of religion. We perceive the limitations of our being, because we are immersed in God; we understand that our thought is partial, because we know that its true object is the Infinite; that our love is incomplete because we dimly discern the love that is perfect. We are related to God as the effect is related to the cause, as the child is related to the parent, and our existence, therefore, involves His Being. All things are ours to know and to love and to use, because He is with us and for us; because He is our Father, the Father not merely of our physical nature, but of whatever our endowments make us capable of, as truth, love, and goodness. Thus religion is necessary, not because it is useful or consoling, but because it is involved in the nature of man and in the nature of things. It is not a form in which we live and act, but spirit of our spirit, and life of our life. It is enrooted in the necessity which constrains whoever thinks or loves to transcend the limited and apparent, and to rise to the absolute and infinite. It is more than a doctrine and a cult — it is life, life manifesting itself not in worship alone, but in science, art, morality, and civilization also. God is in all truth, love,

and sympathy, in all the beauty and power, which are the spiritual bonds of men and the gladness of the world. Only what is evil is profane.

Whoever lives and labors for freedom, education, and progress, works with the heavenly Father for the good of all. Religion, therefore, is deep as God and wide as the sphere of human activity. It is more than words can express. It is morality, it is knowledge, it is freedom, it is reverence, it is faith and love, it is growth and progress, it is purity and helpfulness, it is strength and joy. It is the ruling power in the lives of individuals and of peoples; the gradual and increasing penetration of the world by the Divine Spirit of wisdom, sympathy, and truth. To morality it gives warmth and vigor. It nourishes the faculty of admiration and awe. It inspires the faith and hope which mould character, and it confers the capacity to take the high views of life which foster right feeling, without which little that is great or worthy can be accomplished; for the heart of man is controlled by feeling rather than by thought, by emotions more than by ideas. To be drawn to what is noble and great is a better fortune than to have merely an intellectual perception of truth and beauty, for attraction leads to union while the beholder stands aloof. We become part of all we love

and sincerely strive for, and religion makes us capable of the self-surrender to the Infinite Being which is the purpose and end of our life, and in which alone we may find repose. On the one hand we are under the dominion of instinct and appetite; on the other, we are conscious of the impulse which urges to the life of knowledge and love. The objects of instinct and desire are particular and limited; the ends to which reason and religion point, universal and infinite. Appetite binds us to the feeling of the moment and to its immediate satisfaction: reason and religion move in the light of ideals and seek general and permanent good. To this abiding and real world which reason makes known, religion leads. Under the guidance of a living faith we see and feel that God is infinite, ever present truth, beauty, and love; and the soul is awakened to the higher consciousness and yearns to escape from the prison in which it is held by appetite and desire, that it may bathe in Life, which is the fountain head not only of its own being, but of the material universe itself. This impulse toward the divine is given by all religions, by those, even, which are the least free from the dross of error and passion, and the most infected by the taint of sin. The lowest tribe of savages would be still lower, did it not in some way, however crude or ludicrous its notions, have a

sense of the awfulness of life and strive to express its consciousness of the dependence of the visible upon the unseen, which is the proper home of the human, of whoever thinks or hopes or loves.

But in the Christian religion this impulse is strongest and the results are the fairest and most beneficent.

The Invisible Power, who is above and within all that appears, of whose presence even rudimentary minds are dimly conscious, acts upon the soul most irresistibly, not when revealed as the Absolute, the Infinite, the Eternal, as almightiness, justice, and law, but when made known and brought home to us as the Supreme Good. Whatever we crave, whether it be pleasure or wealth or knowledge or strength or high place, draws us to itself because it is, or at least seems to be, good.

The good, however, manifests itself under various aspects. Whatever is useful, whatever is fair, whatever is harmonious, we call also good; for the useful, the fair, the harmonious, and the pleasant favor the development and free play of human endowments, promote fulness and variety of life; and they who provide all this, since they are helpers of men, are servants of God. But in a higher sense the good is what is right. It is the union of conscience with the will of

God, with His holiness and love. A good man is doubtless useful, fair, and pleasant, but he is, above all, just, true, and beneficent. Hence the highest good lies within, and things are valuable in the degree in which they minister to inner worth. Life is most beautiful and noble, not when its environment is most splendid, but when it is nourished by the highest thought and the purest love.

Now the great revealer of the hidden sources of the best human life, which is also the divine, is Christ; not so much because he was the first to point to their existence, as because he alone has possessed the secret and the power to make men understand and feel their inestimable worth and charm. Before he taught, the prophets of Israel, and a few minds of exceptional insight elsewhere, had seen the vanity of all that is sensuous and transitory, and had recognized the soul and its need of the Eternal. The prophets had given expression to their visions in words which are all aglow with the light and warmth of inspiration: the philosophers had clothed their intuitions in language so high and chaste that their words remain forever clear and beautiful, and appeal at once to the intellect and the imagination. But the voice of the prophets died away in the midst of the desert, and the wisdom of the philosophers was

narrowed and warped until it became the talisman of an inner circle, while the world moved on heedless or mocking.

To Christ alone has it been given so to deliver the truths of the divine life, as to thrill the hearts of his hearers, as to make them not his enthusiastic disciples and lovers alone, but the lovers of all men and the doers of all good. His presence draws and soothes and chastens the soul. He comes not like the prophets denouncing woe; he comes not like the philosophers arguing and defining; but he comes as from central depths of the Unseen, calm and gentle, wise and loving. In the sunlight, on the waters, amid the corn and the flowers, in the face of strife and treachery, in the agony of death itself he is undisturbed and serene, like one who in life's fretful dream rests on the bosom of the Eternal. The tranquil beauty of immortal things lies on him and breathes in his words. God is revealed when he appears; and when he speaks, the truth and love by which souls live are made known. He is a permanent personal influence, an ideal character to whom men turn and are conscious they are with the Highest. He is the model of pure and holy living. He is also an enduring impulse to the practice of whatever is true or right or kind or helpful. By the contemplation of his life mankind have

been exalted and purified more than by the disquisitions of all the philosophers and the exhortations of all the moralists. He is so human that the poor and the ignorant and the little are at home with him. He is so divine that the highest and greatest minds who have lived since he was born have looked to him as to an unapproachable ideal.

With him can be compared no other being who has appeared on earth, whether we consider his character or his teaching or the results which have sprung from both: and this is seen to be so not by those alone who believe in him and love him, but by all who contemplate his life with clear-seeing eyes. Spinoza calls him the most perfect symbol of heavenly wisdom, and Hegel beholds in him the union of the human and the divine. "He is," says Strauss, "the highest object we can imagine, from the point of view of religion, the being without whose presence in the mind perfect piety is not possible." "The Christ of the Gospels," Renan declares, "is the most perfect incarnation of God, in the fairest of forms. His beauty is eternal; his reign will never end." He alone of men has claimed to be sinless, and he is the only great historic character in whose presence envy and calumny are silent, though he has done what the human heart is least willing to

tolerate. He has asserted in the plainest words his own absolute worth. Socrates effaces himself in the presence of the truth he seeks; but Christ affirms his superiority to all men, his oneness with the Father, and demands the complete self-surrender, which manifests itself in unquestioning obedience and perfect love. He delivers not merely a doctrine and a method. He gives his life, and demands in return that they who believe in him be reborn, that through love of him they may be drawn away from themselves toward God and toward whatsoever things are true, are right, are pure, are fair. It is required of them that they gain an inner condition, a state of soul, in comparison with whose surpassing worth outward success or failure is not of any moment whatever.

The worship of the world and the possession of the kingdoms of earth cannot compensate for the lack of truth and love; for God is truth, and God is love. Truth makes us free: love makes us holy. Liberty and purity of soul — the supreme good of man — is the goal to which all Christ's teachings point. The truth he means is first of all a right knowledge of God and of ourselves. God is the Infinite Spirit by whom we are redeemed from the fatal sway of matter; the source of the consciousness, which, in spite of the intellect and in spite of

scientific deductions, makes us feel and know that we belong to another and a higher world in which life is liberty. Of this divine principle love is the fine flower and fruit; for the joy and blessedness which freedom begets overflow in sympathetic emotion. The free soul, knowing God, knows by implication all things, and loving God, loves whatever He has made. Hence the Infinite Spirit is revealed to us as a heavenly Father. Like children about their home firesides, sheltered from storms and biting frosts, we are content and without fear, for around us are the everlasting arms of wisdom and love. This is the highest faith: to this whoever has received the divine gift must cling, for not God Himself could inspire a holier. Love is His approval of His universe, and were He to give us the universe without His love it were but a bauble. Yet, when we look forth on the world with the knowledge of nature and history which the modern mind possesses, this faith is hard to hold. Natural laws are blind and pitiless: animal life is fed by destruction and death.

Whatever lives in the sea, in the air, on the earth is driven to kill and devour, and God seems deaf to the all-pervading and unending shriek of perishing victims. The human race, too, is made subject to the cruel dominion of

brute force. The strong prevail; the weak are trodden under foot. Tribe destroys tribe; empire overthrows empire. Superstition leads to religious indifference, and religious indifference begets superstition. From wealth spring idleness and luxury, and in the indulgence of the sensual passions the joy of living is lost. Though misery and sin change their forms, the sorrow and the evil seem to grow in bitterness and intensity as self-consciousness and civilization advance. In the bewildering doubt and misgiving which the contemplation of such a world awakens, we may seek refuge in the belief in some original wrench by which the creature has been thrown out of harmony with the Creator; but the difficulty is merely removed farther away, not explained. That an infinite, absolute, omnipotent, all-wise and loving Being should create such a world as this is an unfathomable mystery. How or why it has come to be what it is, is relatively unimportant. It is what it is, and it were futile to attempt to make it appear to be other than it is. There are, we know, whom this world of sin and suffering impels to deny that the will of a perfect Being can be its cause. But the difficulties involved in such denial are more insuperable than those with which believers have to contend, and could such a view prevail, the loss to man's

moral and æsthetic aspirations and needs, to his human life, would be inconceivably great. For it is faith in the spiritual content of life which makes hope and love possible, and prevents conscious existence from being a curse. In a universe evolved from the unconscious, the life of thought and love could be but an excrescence, epiphenomenal and out of harmony with the nature of things. As we do not put intelligibility into nature, but find it there, as plainly as in the pages of a book, so we do not put goodness into life, but find it there. We are consequently driven to conceive of the cause of all that exists as intelligent and beneficent. Whatever is or appears is intelligible. Therefore, back of all is intelligence. Life is good; therefore its author is good.

Religious knowledge, indeed, like all knowledge is inadequate. Grant that the ultimate essence of matter and spirit is unknown, that it can never be grasped by the human mind, the important inquiry is, Which of the two is better known? The reply must be that our knowledge of the spiritual is the more immediate and the more certain. Matter has been defined as a permanent possibility of sensations, as the hypothetical cause of states of consciousness. It cannot be understood or interpreted except in terms of mind, which is the subject of all

experience. "Our one certainty," says Huxley, "is the existence of the mental world." The principle of causation, by which we explain nature, is like all principles, a principle of mind; and it necessarily involves the existence of a First Cause, of which we are compelled to conceive as being the Highest and the most Perfect, since whatever excellence is found in the effect must pre-exist in the cause; and as the Universe is a Cosmos, its First Cause must be a Supreme Intelligence. The power manifesting itself in consciousness is the Power within and above and before all things. A universe of mere matter is inconceivable; for to know is to be conscious of mind first, and of matter only as secondary and dependent. Phenomenon or appearance supposes at once a being that appears and a being that perceives the appearance; and instead of saying that we know only the phenomenal, it were truer to hold that all knowledge is of the real. The apparent reveals, rather than conceals the abiding reality. As a man's words and deeds make him manifest, so God bodies Himself forth in the minds and the nature He creates. What we know best is the interaction of minds; and the interaction of minds involves the being of a Supreme Mind, who is the living unity of all, who makes moral freedom, truth, goodness, and beauty possible,

and the same for all. God, then, is the real content of reason, however impossible it be for us adequately to express His being.

We may never be able to reconcile the divine attributes, omnipotence as revealed in the universe, with infinite love as made known in and by Christ. The same contradictions run through all the categories of thought. But intellectual difficulties cannot make us doubt the essential truths of experience. We hold to the links that are in our hands, however unable we be to grasp the complete chain. To those who are in the normal condition, who believe in God and the soul, Christ addresses his life and words, and the response he evokes is the great fact in the history of mankind. It is truth to say that with his birth a world dies, and with his death a world is born.

His name is the one most alive on earth; and his teaching, for the progressive and civilized peoples, is the way, the truth, and the life. His discourse, which is as unique as his personality, still appeals to men, however dissimilar in thought and character, with a force and freshness which have never belonged to the words of sage or poet. The meaning he has given to the word, love, as the highest symbol and expression of the soul's deepest need and most perfect attitude toward God and man, has filled

the world with light and with the fervor and glow of diviner enthusiasm. The idea of one only God, wise and good, self-existing, almighty, the Creator and Father of all, is doubtless found in the Hebrew Scriptures; but when Christ bids us pray "Our Father, who art in Heaven," a new revelation is made. Electricity was not unknown to the ancients. For them it was a strange and meaningless phenomenon. But held in the grasp of the modern mind it utters the words and deeds of men to the farthest ends of the earth, lights their homes and cities, and carries them whithersoever it is bidden. It is made to lay hold on matter and fashion it to every serviceable use, and in its mysterious power we feel there is the promise of marvels of which we as yet hardly dream. In like manner before Christ was born the true God was proclaimed, but the voice died amid the hills and valleys of Palestine or was heard as but an echo in the schools of the philosophers. He alone has had power so to utter the Divine Name as to thrill the general heart. He alone has opened the heavens, has unsealed the everlasting fount of life and love, and established an eternal foundation for faith and hope. Henceforth the God who gleams on the mind along the pathway of the stars is known and felt to be also the Infinite Spirit who urges the

human soul to wider knowledge and purer love; who is above, around, within us; near alike when we sorrow and when we rejoice; when we think, when we believe, when we yearn, and even when we fail; the nourisher of every pure affection, the approver of every unselfish deed; the changeless will behind duty's inexorable behest, the tireless sympathy which waits to throw about a froward and erring child the healing arms of infinite charity. The words of Jesus fall like manna from heaven, and henceforth the soul of man is haunted by God, and all victory is defeat, all glory is shame, all wealth is poverty, if His seal and approval be not set upon them.

What He most loves is purity of heart, openness to light, a mild, a reverent, a lowly, and a helpful spirit. His sympathy is with the perfection of individual men. He is the Father and Lover of souls; and to be thankful, to be joyful, to be repentant, to be forgiving, is to be near to Him who is all in all, who spreadeth abroad the heavens and the earth, who out of evil bringeth good, who giveth peace. Religion is no longer chiefly a national or a social interest: it is first and above all a personal concern. He best serves his country who makes himself true, heroic, and godlike.

To the true self, with its infinite possibilities,

Christ makes appeal, setting it over against the false self of instinct, appetite, and passion. In the ceaseless and all-pervading conflict in which a man's self is at once a combatant and the field of battle, he stands forth as the divinely appointed heavenly leader. In love and self-renouncement he walks before, showing that in this way, and in this way alone, is it possible to rise above the particular objects and immediate satisfactions of desire, and to identify our life with the life of God and with the ever-widening and deepening life of mankind, until each one may say with St. Paul, "I live, yet not I, but Christ liveth in me," until each may feel that the will of the Father in heaven is that all men be one, even as He and His divine Son are one.

The principle of self-activity does not lie in the will alone nor in the intellect alone, but in their union, from which spring the emotions and affections that impel the whole man to think and to do. What we believe and love, more than what we understand, moulds character and shapes destiny; and had Christ been content to place God before us simply as the highest object of reason, he might have established a school of philosophy; he could not have founded a religion: for though religion is both knowledge and conduct, knowledge and conduct to be religious must be uplighted by the glow of a living faith

and suffused with emotion. The devout soul cares little for thoughts and arguments about God, but feels His presence everywhere with ecstasy and delight, with a thrill of boundless joy and love; whereas the intellectual temper tends to weaken the feelings which are the life of virtuous and heroic action. Noble living is nourished by personal, not by logical influences, and Christ had been a teacher in vain had His words not been power and grace and peace, touching the heart, exalting the imagination, and awakening in man's whole being a sense of liberation and refreshment. He devolves the whole function of religion on love. "Too much love there can never be."

Were love not supreme, the universe could not be fair, nor life good. For this reason, it may be, he chooses his disciples and apostles among the simple and unlearned, whose hearts are fresh, whose minds are honest, whose sense of divine things has not been deadened by indulgence, nor warped by intellectual perversity. In them, if on earth, we shall find enthusiastic devotion, good-will, zeal, cheerful service, and an unselfish temper; for in the common people there is an inexhaustible fountain of faith, hope, and love. They rest on the bosom of nature and trust the God who is its author. They ask little, and are grateful for the smallest;

they can suffer long and endure uncomplainingly. They are the last to doubt the worth and sacredness of life, though on them its burdens press most heavily. They believe in goodness and wisdom, and gladly obey those in whom they find the inner wholeness and natural superiority by which authority and government are made acceptable. Hence he is born of the people, leads his life among them, knows their infirmities and sorrows, and is as one of them, save that he is without sin. When they look to the Highest they see that He is level with those who toil and are poor. In Him they find not only a scheme of life, but life itself embodied in a Being of infinite truth, loveliness, and purity. His virtue is not only real, but it is pleasant, also, and fair, the one indispensable condition of right human life.

They who seek first with all their hearts the kingdom of God and His righteousness, receive also strength and peace and joy, and whatever else is desirable or excellent. They seek wisdom, and they gain knowledge. They follow love, and they find blessedness. They aim at what is right, and what is delightful becomes theirs. They toil and suffer for others, and the worth and sacredness of life is made plain to them. They throw themselves upon the Eternal, and lo! the best temporal gifts are showered

on them. The poor and lowly minded whom Christ lifts to his high world are precisely those who, if the divine principle be taken out of their lives, are fatally thrown back on the coarse sensuality and animal indulgence in which alone the vulgar have satisfaction.

When he comes to them as the Son of man who is at the same time the Son of God, he gives them a new conception of deity and a new ideal of humanity. Since God is the Father of all, all are brothers. In loving and serving our brothers whom we see, we love and serve God whom we see not. The supernatural communion and intercourse between the divine and the human, makes all who bear God's truth and mercy to the world His ministers.

From the kingdom of heaven within us, a kingdom of heaven unfolds and establishes itself around us. A new fellowship is established, a society whose bond is the Holy Spirit, whose head is the Saviour, who yielded to death, that he might attest the supremacy of life, by wresting victory from the hands of the all-destroyer. In this home of souls there is welcome for all without distinction; for on all the love of the heavenly Father rests, and to save all His Son came into the world, emptying himself of his divinity, that he might stoop to the lowest and pass no sorrow by; that he might become the

servant of all, walking through the waste and rugged places, seeking and finding the lost sheep, and bearing him to the fold guarded by the arms of a boundless love; that he might touch the heart of the prodigal and waken him to a sense of his high descent; that he might bend over the wounded and abandoned, pouring the healing balm of divine mercy, that he might speak words of absolution to the woman whom man's lust had betrayed.

Through the long lapses of ages, filled with the woes and desolations wrought by the brutality and ignorance of man, I see thee, O my Jesus, and I know that God is, and that He is love. A noble sympathy, a divine enthusiasm, manifesting itself in pure conduct and in eagerness to serve and suffer, is what henceforth is demanded of those who would tread in the footsteps of the Son of God. They must feel that for them He is more than the love of father and mother, than wife and children. The human passion is overmastered by the divine. The narrowness of tribal and national religions widens into a catholic faith and a universal morality. What in dream and vision the prophetic soul of Israel had caught glimpses of, what the loftiest minds of Greece and Rome had recognized as a theory or a principle, must now be wrought into the hearts and consciences

of men. A power arises, which, resting on permanent elements of human nature, is destined to grow into a world-wide spiritual empire. It is to be the city of God, the home of His children, the refuge of the persecuted, the asylum of the outcast, the fortress of those who intrench themselves to battle for freedom and right. Its valiant men shall break the chains of the slave and loosen every yoke; they shall be the messengers of glad tidings to the people; they shall bear the light of faith and the wine of joy to those who languish in the darkness and fetters of sin; the poor shall hear them and take heart; kings shall be their servants. The nations shall no longer toil for vanity and the flames which devour; and there shall be but one God and Father of all, whose temple is the universe, whose service is righteousness, whose worship is love. To make real this divine ideal the noblest and most generous shall henceforth live and die. The Spirit of the Lord is on them. The urgency of the twofold commandment of love impels them to consecrate their lives to the highest service. As they yearn for the best gifts, they long to make others partakers of them also. Every human being becomes for them interesting and sacred, for in each one, in the midst of whatever defilement and degradation, they behold a child of God and a brother of

Christ. Since a human brain held his thoughts, and a human heart his love, humanity is holy, and the proudest may stoop to wash the beggar's sores or to whisper words of cheer to the fallen, and be thereby exalted. As he knew that he could lift the most debased and sin-defiled to his own level, as he said to all, "Be ye perfect, as your heavenly Father is perfect," so they who love him, live and labor to bring forth, in individual men and in society, his likeness, his thought, his humanity, his purity, his reasonableness, his utter trust in the care and guidance of the Father in heaven, until all understand and feel that it shall and must be well with a world which God makes and guides.

The highest achievement, not merely of the individual but of the race itself, is a perfect character; and since Christ is the only being in whom this ideal has become real, he stands apart above all other men and so near to God in his humanity, even, that the only satisfactory explanation of his life and work is found in his own words, when he says, "The Father and I are one." His abiding personal influence has created a religion, a morality, a civilization, which mankind, by a common consent, have agreed to call by his name, and which believer and skeptic alike hold to be the highest, the purest, and the most beneficent. Though he

taught but for a brief time in a remote and obscure corner of the earth, he has become the Supreme Teacher of men, the best of whom still pass their lives in pondering his words and in striving to knead their truth into the innermost fibres of their being.

There are but two other founders of world-religions — Mohammed and Buddha. Mohammed we may pass in silence by. In Buddha, indeed, there lives a beautiful spirit. There is in him a sympathy, a tenderness, a pity almost divine. But he knows no God, no immortal life, no infinite hope; and his religion, therefore, is a religion of despair, with earth for its hell and heaven eternally empty. He is in love with death, as Christ with life; and they are as far apart as nothingness from the quickening heart of the Infinite Father. The Christian is not merely a world-religion, it is the absolute religion; and Christ is the Divine Word become incarnate. If it be held that religion is morality, his is the purest; if emotion, his is the tenderest; if knowledge, his is the highest; if freedom, his is the most real; if likeness to God, his is the most perfect; if reverence, his is the deepest; if progress, his is the most genuine; if worship, his is the most spiritual; if love, his is the most spiritual.

It is obvious to object that the world in which

we now live, after nineteen centuries of Christian influence, presents scarcely more than a caricature of the ideal here contemplated. There is in it little of the enthusiasm, of the largeness of purpose, of the greatness of thought wedded to greatness of soul; little of the warm spontaneous devotion to what is eternally true and good; little of the valiant suffering for others, which go to the making of our conception of Christ. How often is what we call faith in him a cause of hatreds and dissensions; how narrow our sympathies, how cheerless our view of the future, how morose our spirit, how vexatious and disheartening the restrictions and prohibitions by which we strive to stem life's current in things innocent. He seems to be almost as far above and beyond us to-day as he was above and beyond the world into which he was born nineteen hundred years ago. But however remote we still be from the ideal he has given us, which is himself, when we look back we see that the world has moved, if slowly, nevertheless certainly, toward God.

Ambition, greed, and lust, indeed, still lay waste the earth, still lame the church; rulers, civil and ecclesiastic, are often weak and reckless and blind, if not corrupt. Nations still oppress and crush the weaker peoples; but when we turn to the past, we perceive that, in spite of the evil

which is everywhere, progress has been made. If we consider individuals, thousands are now holy for one who in ancient times was merely virtuous. Thousands merge their lives in the general good for one who but sought to obtain for himself an illumined mind and a tranquil heart. Thousands have confidence that God's will shall prevail on earth, that the kingdom of heaven shall come, for one who of old entertained visions of some more perfect city; and this saintliness, this unselfishness, this sublime trust, is found not chiefly among the rich and cultivated, but, above all, among the poor and overburdened. The moral standard has been raised, and the good man is no longer simply one who abstains from wrong, but one who, like Christ, goes about to serve and to help. The prohibitive code which prevailed in Israel has been transformed into the law of loving, beneficent action. Man has become conscious of his deathless spirit; feels that even now he is immortal; that the destroyer but rends the vesture and leaves the soul unscathed; that the essential evil, therefore, is not death, but sin.

In the midst of the life-weariness, of the hopeless doubt, of the indifference to human wrongs and sufferings, in the midst of the slime and blood in which the pagan world was perishing, an inexhaustible fountain of faith, hope, and love,

of God-like life, broke forth. The soul was dipped in the Eternal and felt the thrill of the Infinite.

The narrowness of the Jew, the immorality of the Greek, the cruelty of the Roman, were the foes of life; and behold! here is a new race of men, coming with the salutation never heard before, "Christ is risen!" and they break down the walls of separation, they wash away the stains of sin, and they teach humanity to the heartless.

They bear within themselves the seed of a new earth and a new heaven, the germs of a freer and purer religious, domestic, social, and political life, which are destined to transform the thought and faith, the liberty and virtue, of the world. The agencies by which the whole race shall be uplifted and purified are persons, the men and women who, sprung, for the most part, from the common people, know and love Christ; who, under the impulse given by this knowledge and love, become centres of divine influence, saints, martyrs, reformers, liberators, founders, and builders in the heavenly kingdom; who are mighty, not because they are clothed with authority or possessed of great wealth, but because they are devoted, unselfish, gentle, helpful, chaste, and heroic.

They have one faith, they pursue one aim.

They follow one Lord and Master, and yet they represent many types. They are as unlike as St. John and St. Paul, as St. Francis and St. Thomas of Aquino, as Gregory the Seventh and Columbus. Their gifts, their offices, their works, are various. They fulfil the divine will in many ways. They are men of action: they are men of contemplation. They found and they build; they lead and they rule. They are the pioneers in whatever is right and helpful. They are philosophers, poets, and orators; they are kings and lawgivers. They drain the swamp, they fell the forest, they hold the plough. They are painters and architects. They sweep and they cook. They teach little children and they give counsel to the rulers of the world. They are found in the midst of savage tribes, by the side of the dying, in hospitals and asylums, and in whatever refuges poor stricken human beings seek for solace and forgiveness, more in place in such company than in the palaces of the rich. They are the most faithful friends, the most steadfast patriots, the readiest to die in any worthy cause. They can wear a beggar's garb and not be degraded, an emperor's crown and not be elated. In exile they are at home; in the agonies of death they are with God. Christ Jesus is the only being who has lived on earth, who the more he is loved and followed the more

he is felt to be the everlasting truth and beauty of the Eternal Father.

A religion in which love is the all in all, the one word which expresses God's being must redeem woman from her historic hell. Who loved Christ like his mother? Whose lips kissed his bleeding feet? Whose heart drank his last sigh? Whose soul first divined the risen Lord? Woman, the world's queen of sorrows, looks on him whom love has crowned with infinite sorrow, and is consoled. Her influence shall widen through the centuries, now that he has encircled her with mystic light, and men shall be drawn evermore to mildness, to patience, to purity, to reverence. The home, which is her sanctuary, receives a higher consecration, and angels watch over the little ones, whether hidden in her bosom or laughing with arms about her neck. Slowly breaking through densest clouds the truth dawns, that man's rights are woman's rights, and that what is wrong for her is wrong for him; that both alike have brains to be illumined by great thoughts and hearts to be thrilled by pure and tender emotions.

In this unfolding of a nobler humanity, whoever is weak shall be protected, whoever is oppressed shall be made free. Slavery shall be abolished, the ignorant shall be taught,

employment shall be given to the idle, and a home provided for the fatherless. In the presence of vice and crime, where men who look facts in the face are overcome by a sense of helplessness, almost of despair, they who know and love Christ shall be filled with the spirit of confidence which is born of mercy and sympathy, of the charity which "beareth all things, hopeth all things, endureth all things, never faileth." If the halt, the blind, and the leprous follow Christ, he follows after the sinful. He has come into the world to call sinners to repentance, that they may be saved not from bodily decay, but from essential death, which is that of the soul. Who that sees him face to face with the woman taken in adultery; who that hears the words he speaks to Magdalen when with her hair she wipes his tear-stained feet; who that is near when he bids Zacchæus descend from the tree; who that is within reach of the prodigal's voice when he cries: "I will arise and go to my father, and I will say to him, Father, I have sinned;" who is there that seeing or hearing this is not forevermore not only a lover of Jesus, but a believer also in the conversion of sinners? His divine sympathy gives insight, and the world at length perceives and understands that the fallen woman, the thief, the murderer, are not wholly without

excuse; but that part of their guilt must be thrown on the environment in which they have been reared and perverted. The home, the state, the church, the social life are responsible. They exist not for themselves, but for the sake of man, and when they become faithless to their divine end they must be purified and reformed. Their wealth, their worldly sway, the pomp and splendor of their circumstances are relatively unimportant. That which is important is the efficacy with which they develop right human life, the life of thought and love, of faith and aspiration, of hope and courage.

The all-overmastering nature and worth of life Christ has revealed, and slowly and painfully the world is gaining insight into the truth and regenerative efficacy of his teaching and doing. His aim and end is that men may have life, more abundant life. He is not a Buddhist in love with death; not a Mohammedan preaching an unending round of pleasures. For him, the life of the sensualist is a drunken life, without thought or love. We are as we think and feel, and if our thoughts and loves be low, so are we. Life is the standard of all values, since nothing has worth except for the living. If all things are for man, man is man by virtue of the life there is in him. Hence if we teach truth, it is for the sake of life; if we reveal

beauty, it is for the sake of life; if we battle for justice and liberty, it is for the sake of life; if we struggle for mastery over nature, it is for the sake of life. The essential thing in Christ is his life. His doctrines and ministries flow forth from what he is, and are true and serviceable in the degree in which they draw us to him. The attractive forces are faith, sympathy, reverence, and love; not philosophical or theological ideas and arguments. The truth he brings is in his life more essentially than in his words. If we become one with him, we shall understand his doctrines and obey his commandments. Hence though he recognizes the indispensable need of authority, his first and final appeal is to the individual conscience.

As the offer of the kingdoms of the world does not tempt him, so, when he establishes his own kingdom, whose foundations lie within the soul, he seems hardly to think at all of aught that is external. The Roman Empire rises in majesty and strength before him; under its vast dominion he lives and is put to death; but his only reference to it is the phrase: "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." He is not impressed by the wealth and glory, the military power and widespreading rule of Rome.

The religion of Israel, with its ceremonial wor-

ship, its ancient authority, and venerable traditions, is everywhere around him; he himself is a faithful observer of all that the law and the prophets inculcate, and yet if on his lips we ever catch the tone of indignation and scorn, it is when he is in the presence of the scribes and the Pharisees, of the priests and the Levites, of the men for whom religion was little more than a ceremony, a formality, a fair exterior meant to hide the hardness, the pride, the greed, the jealousy, that work within, destroying the soul. He turns from them to the company of sinners, to speak to Magdalen the words of gracious pardon which still fall like a healing balm on the hearts of millions. His life is hidden in God — he goes back to the inner sources of truth and power. There is open to all a fountain of everlasting refreshment, and shall we drink from sloughs filled with the sewage of our baser natures? The most wonderful of the miracles of Christ is the enthusiastic devotion he has never ceased to inspire.

Human love is chiefly instinct and requires the bodily presence of its object; but the soul, when it loves, finds the beloved everywhere, for in all times and places it dreams of him, hears his voice, and lives to do his will. His absence is the condition which makes possible his fuller spiritual presence. He is felt the

nearer because invisible; he is followed the more devotedly because nothing but faith and love commands obedience and loyalty. The temporal life of Christ is but the point on which he rests the fulcrum with which he moves the general heart of mankind. While in the body, even the greatest accomplish little. It is when they have departed and become a spiritual force that the world is brought by slow degrees to perceive the divine element there is in their works and words. The mightiest and the most beneficent are those whose influence after their death is the most abiding, the strongest, the most purifying, and the most liberating. If we apply this test, what Christ has done and continues to do outweighs all that the heroes, the sages, and the saints, the men of science and the men of action, have accomplished. He has not made known to us the laws of matter; he has not invented the machinery which is so mighty an engine in our daily existence: but he has revealed the sources of true human life, which all lie within; he has inspired a diviner faith and hope and love, by which we chiefly live, if we live in the mind, in the heart, in the conscience, and in the imagination. Were it possible to trace the course of atoms in orderly sequence from star-dust to the brain of man, no light would be thrown on the everlasting Wherefore

of it all, and this alone is of supreme and infinite interest. Were it possible for existence to flow on in an unending succession of agreeable sensations, such a life would finally pall and become torture. Happiness is born, not of the knowledge of the behavior of atoms, not of animal comforts and pleasures, but of right loving and doing, of labors nobly borne, of duties well fulfilled. For the fully conscious soul, a paradise of delights would be little better than a hell. Love and righteousness are joy, are peace and blessedness, in adversity as in prosperity, in suffering and sorrow as in ease and gladness. Man's inability to find contentment and repose in anything the senses purvey, is the soul's witness to its supremacy in human life, to its kinship with God. In the midst of a universe of matter it is athirst for the fountain of its being, for the eternally living One. It prospers in the degree in which it turns from the sensual to the spiritual. To live at all it must live for truth, for justice, for beauty, for goodness, for love. If this were denied it, it would languish and starve, though all that the teeming continents produce were heaped for its enjoyment. It bemocks kings and conquerors and rich men and all who do not follow after truth and love, by which alone it is nourished. All else is appearance; this is the everlasting reality.

It is in this permanent divine world that Christ lives; it is this he reveals to the mind and conscience of the race; and the supreme miracle is that he has never lost, can never lose, the power to awaken in innumerable multitudes the consciousness of God's presence in the soul. As the living is superior to the inanimate; as a man who thinks is higher than the whole brute creation; even so is Christ — who makes us capable of knowing and loving the Eternal Father, in a way the secret of which no other has ever possessed — the greatest of all who have lived on earth. It is, of course, possible to take a merely material or animal view of life, to throw oneself wholly into the things of sight and taste and touch, to give oneself to the accumulation of wealth and to the indulgence of appetite, driving away obtrusive thoughts by refusing to entertain them, or by having recourse to a plausible subterfuge, as for instance: We know and can know only what the senses reveal. It is possible, in a word, deliberately to turn away from religion, to refuse to give it a place in one's thoughts, hopes, aspirations, and strivings; as it is not only possible, but easy to lead the life of instinct and passion rather than that of reason and love. But if one is persuaded that God is more than a name, that He is the infinitely real Being, apart from whom all is

emptiness and confusion, then must he believe that the paramount and all-important thing in a man's life is his religion. All else is temporary, incidental, evanescent; the vesture in which the soul clothes itself, for brief space to play its part amidst things visible.

Of religion absolute and final Christ Jesus is in himself the abiding realization. A more intimate, a more holy, a more joyful relation to God than he in his manhood makes manifest is not conceivable. Is there a higher life than the life of love and righteousness? Is there a diviner worship or holiness than that which is born of the inmost sense that God is our Father and that our sole business is to do His will? Since God is, why should a man crave aught else than to do His will? If He were not, why should man trouble himself about anything? Without Him would not all that exists be a mist, a shadow, a mockery? Seek Him with all thy heart: if thou find Him, all is well; if not, nothing can be well. The alternative is excluded from the thought of Christ. He knows that God is, and is certain that to know and love Him is life everlasting. But since He is forever beyond our reach, to know and to love Him is to grow forever in aspiration and in deed nearer to His infinite perfection. This is the essence of religion, and other things are

religious in the degree in which they help to this end. This is the thought of Christ, and from this point of view there is nothing true or good or great or beautiful which may not be brought into harmony with the divine will.

As all things proclaim the glory of God, a right intention may convert all things to His service. Philosophy, literature, science, and art may be made the means of advancing His kingdom. Whatever beneficent force is at work in the world, in society, in politics, in commerce, may be brought to co-operate with the church to build His city, to make prevail His will, which is good-will to all that He has made, and above all, to the intelligent creatures by whom He may be known and revered. Indeed, the welfare and progress of the church depend largely on the thoroughness with which these secular powers perform their tasks. Temporal prosperity can, of course, never be more than incidental in a scheme which primarily regards interests that are eternal. The radical aim, the ideal, is the kingdom of heaven, and if this be rightly sought and striven for, whatever else may be helpful or desirable shall likewise be attained. Who seeks wisdom finds knowledge, who seeks virtue acquires ability. Upon those who thirst for purity of heart, for righteousness, peace and joy overflow.

The proof of the love of God, which is the essence of the religion of Christ, is the love of man. Only those who feel a divine sympathy, a sacred enthusiasm for humanity are true disciples of the Son of Man. They in whom this holy fervor glows will look upon themselves as devoted to a service consecrated by the example and precept of the Saviour, who went about doing good to men; whose miracles are miracles of compassion for all who toil and are overburdened by disease, by poverty, by sorrow, and by sin; who said that his followers would be known by the love they bear one another. Whatever enlightens, strengthens, and purifies human nature; whatever helps men to lead a larger, freer, holier life; whatever establishes and sanctifies the home; whatever promotes the peace and order of society; whatever enables man to bend the forces of nature to minister to the common weal, is in harmony with the teachings and purposes of Christ. Science, which in so many ways is man's mightiest servant, — bringing, as it does, a more perfect revelation of the vastness and splendor of God's works, and teaching His children to convert an ever-increasing part of the illimitable energy of the universe to the moral ends for which all things exist, — is also a messenger of the glad tidings which resounded through the

heavens when Christ was born. It is a form of the truth which liberates from ignorance and superstition, from the bonds of matter and the chains of penury, from the foes that lurk unseen in the world of the infinitesimally small, and from the dividing and imprisoning walls built by time and space, if not from greed and lust.

Certainly whatever may be used may be abused; and there is abuse whenever the visible temporal vesture of the soul is sought and prized for its own sake, and treated as an end, since it can be but a means for beings endowed with a principle of immortal life. To this danger all who are greatly influenced by the ideals of culture, of secularism, and of material progress are exposed. Religion has an existence of its own, born of the conscious communion of the soul with God, and it may do its work without the aid of culture, independently of the comforts and luxuries which man's increasing power over the forces of nature enables him to provide. It can dispense with culture and impart to unlettered minds the spiritual sense which gives insight into the best that has been or can be known and said, while it strengthens them to live with what is eternally true and good, to love purity and mildness, to cherish humility, to walk bravely in the path of duty, to perform cheerfully and perseveringly the hun-

dred little things, which if done in a right spirit, issue in a character of which God and all wise men approve. It can create a disposition that makes one forget that he lacks comforts and luxuries, a disposition, indeed, which is found in all who are deeply in earnest, — in heroic soldiers, in great artists, great students, in all who are wholly bent upon success of whatever kind, — even as it is found in those who for the love of Christ devote themselves to the service of their fellow-men. But though religion thrives in the midst of peoples that are poor, whose wants are few, who have little intellectual cultivation, whose tastes are primitive, its truth and beauty and power may be appreciated best by the most enlightened minds. It accepts, therefore, the ideals of culture and comfort, and assigns to them nobler meanings and diviner uses. It is a principle of reconcilement, bringing order and harmony into what were else but confusion and discord. It makes plain to whoever will attend that to live for the highest spiritual ends is to live most wisely for the things that are temporal and material; that to those who seek first with all their hearts the kingdom of God, nothing which goes to the making of right human life shall be lacking; that the indispensable condition of progress in knowledge, in virtue, in power, in well-being of whatever kind, is a reso-

lute turning from the tyranny of instinct, appetite, and passion, to place oneself with freedom and deliberation under the dominion of reason and conscience.

They who recognize God's presence in nature and in man, find in Him the principle which constitutes the self a unity in duality, and carries all things, however diverse, however contradictory they may appear to be, into harmony with His absolute will and purpose. Faith springs from reason, and reason is confirmed by faith. All things are for life, and life is for the sake of truth and love, which in God are the infinite living reality. Both religion and culture have perfection for their ideal. The method of each is educational. That of religion is self-abandonment, that of culture self-estrangement; and the end to which each looks is the attainment of a larger, a more complete, a more enduring self. Self-realization is possible only through self-repression and self-alienation. If we hope to reach the higher, we must quit the lower. If we are to become able to lead a life of righteousness and service, we must learn to control appetite and make private interests subservient to the general good.

If we wish to gain the wider view, to see things as they are, we must accustom ourselves to stand aloof from them. Religion deepens

and purifies; culture broadens and refines human life. Religion gives seriousness, purpose, courage, strength; culture gives openness and flexibility, a disinterested curiosity in the things of the mind, a fine discernment of what is beautiful, proper, or becoming. One may be genuinely religious and yet be narrow, hard and unreasoning; one may have culture and be superficial, unreal, a dilettant, a dreamer. But religion as it lives in the works and words of Christ is full of mildness, modesty, and reasonableness; and it is the business of culture to foster such a disposition, as it is its business to teach patience, forbearance, tolerance, consideration for others. The highest moral culture is most surely found in the most devoutly Christian souls, whereas the mental discipline which makes the scholar is often lacking in the greatest theologians. The work they have to do would be done more effectually had they the gifts which culture alone confers; for, when there is question of presenting the most profound, the most commanding, the most indispensable truths for the acceptance of the greatest possible number of human beings, no art, no skill, no accomplishment, by which the imagination can be exalted, the mind persuaded, or the heart moved and inflamed, may be neglected or considered unimportant. They who have to guide others along steep and perilous paths

should see not only the obstacles and difficulties which are before them, but they should be able to take a comprehensive view of the whole journey and provide for every need and contingency.

Culture assuredly may be made an efficient auxiliary of religion, though it cannot be a substitute for it. It may be a corrective of the narrowness of science and of the exclusiveness of sectarianism; a remedy for intellectual inferiority, for vulgarity of manners, for lack of intelligence; a means to impress the general mind with a sense of the inadequacy of machinery and the insufficiency of riches; to help men to see that the ideal is spiritual, not material; that human perfection consists in an internal condition, not in an abundance of possessions; that if one is not good or great or wise in himself, no environment can make him worthy of interest or love or admiration; that a man's real concern is not the acquisition of more and more, but the tempering of his soul, the formation of his spirit and character. Now, in doing or in aiming to do something of all this, who shall say that culture does not make for what religion also must propose and strive to accomplish? When we say that it is not the size of its cities, not the length of its railways, not the quantity or the quality of its corn or its cotton that makes a country great, but the inner worth of its citizens, — their

intelligence, their character, their gentle and polite behavior, their upright and generous dealings in all the relations of life, — we speak in the name both of religion and of culture.

But culture is not indispensable to religion, whereas religion is indispensable to culture, if culture is to be more than a pursuit in which the few who have leisure and exceptional talent make the education of the intellect and the æsthetic faculty their chief aim. More than almost any other theory of life, it tends, if it rest not on the foundation of religion, to become unreal, and therefore ineffectual and disappointing. It becomes but a higher form of worldliness; and worldliness ends in disenchantment and despair.

As we are driven to refer all that appears to an invisible cause, so are we impelled to seek the meaning, worth, and end of the life we lead here in the life that is unseen and eternal. If we refuse or are unable to do this, we shall find, however much we cultivate ourselves, that the stream on which we are borne is carrying us to a frivolous or a gloomy philosophy, whose principle is that nothing matters, since all is empty and valueless. We stand aloof from the divinest struggles of humanity and shut ourselves in a prison of books and pictures. Culture, if it be not relig-

ious, hopes to realize the ideal of perfection by knowing; and it can be realized only by believing and hoping, by loving and doing. Its standard is intellectual and æsthetic, and it therefore has little sympathy with the multitude who are not and can never be either intellectual or æsthetic. It turns from sin, not because sin is condemned by conscience, but because it offends good taste; and like the Hellenism it loves, its feet are turned toward the temples of the goddess of Lubricity, as the feet of Science stand in the temples of Mammon. For the one, life is an art; for the other, it is a commercial enterprise. Culture without religion leads to dilettantism, inefficiency, and unchastity; Science without religion leads to materialism and the tyrannies of greed and sensuality.

Religion, not philosophy nor culture nor science, first set up the ideal of a kingdom of God on earth, which shall be fashioned more and more into the likeness of that of the blessed in heaven; a kingdom which is not a polity or state, but divine rule; not merely a course of life, but an animating principle, diffusing itself through the world, and transforming individual and social life. Ideas are the ultimate realities, the thoughts of God which His will makes the substance of things; they are the presuppositions of religion, science, art, and government. They

create institutions whose vitality is determined by that of the truth they embody.

Christ has not invented a new faith: he has revealed the laws of the Eternal Kingdom, — laws, not begotten of man, and which oblivion shall never put to sleep. He manifests truths and facts which are permanent, which are essential to the highest and the profoundest view of life. All human powers are embraced within his scope. He is favorable to all the legitimate efforts of individuals and nations, and enters into the course of their development as an added impulse and a consecrating influence. His end is the salvation of the soul, the development of character, the binding up of man's being into the Divine Image. He throws a light from heaven on even the darkest phases of existence, giving a meaning to suffering and a mission to sorrow. Knowledge cannot reach to the measure of his wisdom; love cannot transcend his infinite tenderness and mercy. If progress may pass beyond the all-knowing, all-providing Father, then may the human race outgrow the religion of Christ. If we are to continue to advance, not merely in the knowledge of natural laws and in the accumulation of wealth, but as moral beings, more and more shall we be controlled and fashioned by his ideas and ideals; more and more shall righteousness be made the

aim and the means of government. The state depends on the character of its citizens rather than on its laws and organization; and character is moulded and perfected, not by enactments, but by the personal influence of right-minded and right-doing men and women, who are the power by which religion and morality are made permanent and vital.

Good men make good institutions; good institutions do not make good men. They who lose character lose the power, not merely to govern themselves, but to be rightly governed. Probably this may be seen to be true more plainly in a democracy than in other political constitutions. Now, the Christian life, the Christian character, is the most vital social influence, the most enduring social bond. It is this that has made possible what is best in our actual world; it is this that must foster, sustain, and perfect the individual and the family, the Church and the State, if we are to preserve and increase our rich inheritance, and hasten the coming of the kingdom of God in ourselves and in the world around us.

II.

AGNOSTICISM.

TO understand the present we must know the past, and to get a clear and comprehensive view of a prevalent opinion or belief we must study the conditions from which it has been evolved. If agnosticism — the theory of nescience in whatever is not purely phenomenal — prevails widely among intelligent men in our day, it is not to be imagined that this is a new creed. It is but a form of skepticism, of the doubt of the possibility of objective knowledge. From the time when the Greeks began to cultivate philosophy and to construct systems of thought, criticism, as a reaction against the dogmatic spirit, made its appearance, and in the conflicting theories as to the nature of the real as distinguished from the apparent, it found the conditions most favorable to its work. The primitive attitude of the mind is trust, and hence historically as well as logically affirmation precedes negation. The antithesis of sense and reason is brought forward by Heraclitus and the Eleatics in the pre-Socratic epoch. Among the

sophists Protagoras denies the possibility of objective truth, and dissolves knowledge into momentary individual sensation. With the theory of nescience Gorgias combines that of intellectual nihilism. Nothing exists, he affirms, and if anything existed it would be unknowable. Disbelief in the validity of knowledge developed into moral skepticism which recognized no good but pleasure, no right but might. Pyrrho, who gave his name to a school of skepticism, teaches that we know nothing of the nature of things, and that the wise man, in matters of this kind, pronounces no opinion. His followers extended their doubt to the principle of doubt itself, and thus sought to give to skepticism a universal import. Carneades denied that there is a criterion of truth, for impressions, sensations, perceptions testify only to themselves, not to the nature of the objects by which they are caused. They in many cases mislead us, and consequently we can never be sure we are not misled. The arguments of the ancient skeptics are based on the relativity of ideas. We can never know things as they are in themselves, but only as they appear to us; and every affirmation concerning them may be met by its opposite.

In the writings of some of the early, as well as in those of some of the later apologists of Christianity, reason is disparaged in a way which

implies a doubt of the validity of knowledge. What else can we infer, when Tertullian, for instance, says the death of the Son of God is credible, because it is absurd; that his burial and resurrection are certain, because impossible? And is not Pascal a skeptic, when he declares that to mock at philosophy is to be a true philosopher, and when he calls reason impotent?

Modern philosophy, and modern science, too, properly begin with Descartes. When he appeared, the efforts of scholasticism to reduce the teachings of the Church to a theological system, and to demonstrate divine truth by rigorous logical deductions, had, as far as this is possible, accomplished their work. The objective method had had its day: a new spirit had come over the Christian nations. It had been shown that the earth moves round the sun; institutions and beliefs which had been considered as immovable as the earth itself were shaken; and principles which had been looked upon as the foundation of all proof were called in question. In the confusion of religious controversies and wars, new doubts had risen, new views of life had begun to prevail, and new theories had been devised. The appeal to the conscience of the individual, as supreme in questions of faith, and the denial of the freedom of the will, had led to inquiries into the value

of knowledge. Are we certain of anything, and if so, upon what grounds does our certainty rest? This is the problem which Descartes undertook to solve. His method is critical and begins with doubt. His doubt, however, is active, and aims to overcome itself. It seeks to find a ground of certitude which shall make skepticism impossible. To begin, all confess that life is full of illusions; that authority may err, testimony be false, memory untrustworthy, the evidence of the senses misleading, while reason lands us in contradictions. Is it possible, then, to be certain of anything? Yes, of the fact that we think, feel, doubt. In all the processes by which we may seek to establish the principle of skepticism, we are still certain that we think. In self-consciousness, therefore, we have the primal unity of thought and being, which is the definition of truth; and this unity is not an inference, but an intuition of the mind. But how can mere self-consciousness give us a knowledge of what is not ourselves, of an external world which is independent of our perception? What we call the properties of matter are, as a very little reflection suffices to make plain, but modes of consciousness. When we say that an object is red or hard or round, all that we really mean is that we are conscious of the sensation of redness, hardness, roundness.

Even the very unity which we ascribe to the object is but the form our perception of it takes; for every object makes various impressions, and this manifold of sense is bound into unity only in perception. Hence our knowledge of things is really only a knowledge of states of consciousness. Is it not, then, impossible to know that a world external to consciousness exists? Descartes answers that we could have no certainty of the existence of a real world outside of ourselves, if it were not certain that there is a God who cannot deceive us. But God's being, he maintains, is involved in the principle of causality, which is a self-evident truth. The idea of the infinite, the absolute, the perfect, we all have; and the principle of causality makes us certain that this idea is not derived from our own limited nature. Its origin must therefore be sought in a being who actually contains all that our idea of him contains. Thus the idea of God underlies self-consciousness, and in knowing ourselves we know God. This argument has often been impugned, and to defend it is not here my purpose. I wish merely to point out that what saved Descartes from agnosticism concerning the reality of nature was his reasoned belief in the existence and veracity of God.

The method of Locke, like that of Descartes, is subjective. He, too, begins with self-con-

sciousness, and finds that it consists in sensation and reflection, which are the two fountain-heads of all knowledge. Reflection, though it be not sense, may not improperly be called internal sense. "Since the mind," he says, "in all its thoughts and reasonings hath no other immediate object but its own ideas which it alone does or can contemplate, it is evident that our knowledge is only conversant about them. Knowledge, then, seems to me nothing but the perception of the connection and agreement, or disagreement and repugnancy, of any one of our ideas." The question of knowledge, therefore, is a question of ideas, and in Locke's opinion, mere ideas are "neither true nor false, being nothing but bare appearances in our minds." It is not in the power of the most exalted wit or the most enlarged understanding to form any simple idea which has not been taken in through the senses. In proof of this, he would have us try to fancy a taste which had never affected the palate, or a scent which had never been perceived; and if this is possible, he will admit that a man born blind may have ideas of color, or one born deaf notions of sound. When the mind turns its view inward upon itself, it transforms sensation into ideas of thinking and willing; of which remembrance, reasoning, knowledge, and faith are but modes. How shall

the mind, since it perceives nothing but its own ideas, know that they agree with the things themselves? This is the problem Locke proposes to himself; and his solution is that simple ideas are the necessary product of things operating on the mind in a natural way, and producing those perceptions which the wisdom and will of our Maker ordained them to produce. They are consequently not fictions of our fancy, but natural productions of things without, really operating upon us, and having with them all the conformity which is intended or which our state requires. This is evidently an avowal of our inability to transcend the sphere of consciousness and to penetrate into the essence of things. We are obliged to suppose substance, but what it is we neither know nor can know. There is nothing, he holds, contradictory to reason in the supposition that our sense-perceptions are illusory, although we are incapable of doubting their reality. Locke, however, is not, or at least does not believe himself to be, a skeptic. "If I doubt all other things," he says, "that very doubt makes me perceive my own existence and will not permit me to doubt of that." Like Descartes, he is more certain that God exists than that the external world is real. "It is plain to me," he says, "that we have a more certain knowledge of the existence of God than

of anything our senses have not immediately discovered to us. Nay, I presume I may say that we may more certainly know there is a God than that there is anything else without us." For him as for Descartes God's being is involved in the principle of causality. To self-consciousness the cause is revealed in its effect.

The problems suggested by these two great philosophers awakened the speculative genius of Berkeley. His meditations led him to the conclusion that no existence is conceivable or possible which is not either conscious spirit or the ideas of which such spirit is conscious. What we call matter is really a mental conception. Mind, therefore, is the deepest reality. Externality, in the sense of independence of mind, has no meaning. Descartes and Locke had looked upon matter as the unperceived background of experience, to which our ideas of external things are to be attributed. As knowledge was limited to the ideas thus produced, it could not extend to the substance or cause which produced them. Hence there could be no rational ground for belief in the existence of such a cause, and philosophy seemed doomed to end in skepticism. In his efforts to avoid such a result, Berkeley placed the problem in a new light. He asked himself what the ideas of cause, substance, and matter really mean, and he found

that they are inconceivable, if they are supposed to represent something which exists apart from all knowledge of it. External things, as external, cannot enter into consciousness. This might seem to be pure idealism, but in Berkeley's mind it is essentially connected with the theory of causality. Since matter, apart from its perception, is inconceivable, and since sense ideas are not due to our own activity, their cause can be nothing else than the divine intelligence and will. This theory does not contradict the evidence of the senses. "That the things," says Berkeley, "which I see with my eyes and touch with my hands, do exist, really exist, I make not the least question. The only thing whose existence I deny is that which philosophers call matter, corporeal substance." All our knowledge of objects, he contends, is a knowledge of ideas. The things we call objects are really ideas. To the objection that though ideas can have no existence save in the mind, there may be things outside of mind, of which ideas are copies or resemblances, Berkeley makes answer that an idea can be like nothing but an idea. If these supposed things are perceivable, they are ideas; if they cannot be perceived it is lack of sense to say that color, for instance, can be like something which is invisible, or that hard or soft can be like what is

intangible. For matter, Berkeley substitutes the living, ever-active mind of God as the centre and source of the universe. Man's irresistible longing for knowledge springs from the need of bringing his conceptions into harmony with the divine thoughts. Things are the letters and words of a language which God speaks to the soul. Our belief in the permanence of something which corresponds to our sensations and perceptions is simply belief in the uniformity and order of nature, and this is but the assurance that the universe is informed and regulated by mind.

Locke maintained that all our ideas are derived through the senses, and Berkeley affirmed that the objects of knowledge are never anything else than ideas. Experience gives us thoughts, and we know nothing but our thoughts. Hume took up this position and upon it built the most complete system of skepticism human reason has ever framed. If from ideas we cannot infer the existence of matter, then, he argued, neither can we from them infer the existence of mind. Ideas can give knowledge only of ideas. Matter is but a collection of impressions. Mind is but a succession of impressions. Nature forces us to believe in the reality of things, but reason is impotent to know that they are real. "Thus the skeptic," he

says, "still continues to reason and believe, even though he asserts he cannot defend his reason by reason; and by the same rule he must assent to the principle concerning the existence of body, though he cannot pretend by any arguments of philosophy to defend its veracity."

He divides the contents of the mind into impressions and their faint copies, which he calls ideas. The primary contents of the mind, then, are simply impressions, the origin of which we cannot know. As all impressions are strictly individual, it follows that all ideas are strictly particular. We are conscious only of isolated states, each of which is related to other states in a merely external way. Real knowledge implies the passing from a present impression to something connected with it, and this something, as it is not itself present, is represented by its copy or idea. The connecting link between an impression and an idea is what we mean by cause. But since all our impressions and ideas are particular and isolated states, it is impossible to establish an internal connection between them. As every impression is a contingent fact, which might not be or might be other than it is, there can be no necessary or causal relation between the facts of experience. The idea of cause is merely that of conjunction

or sequence. When certain impressions and ideas are uniformly followed by other impressions and ideas, we imagine a causal connection between them. The subjective transition, resting upon past experience, is mistaken for an objective relation. Since, according to Hume, it is impossible to know that there is either a subject or an object, it necessarily follows that no real connection between states of consciousness can be established. In what hopeless confusion this theory of cognition ends, Hume himself has pointed out. If perceptions form a whole and become the groundwork of knowledge only when they are connected, and if no connection between them is discoverable by the human understanding, the inevitable outcome is that we can know nothing. "All my hopes vanish," he says, "when I come to explain the principles that unite our successive perceptions in our thought or consciousness. I cannot discover any theory which gives me satisfaction on this head. In short, there are two principles which I cannot render consistent, nor is it in my power to renounce either of them, viz.: that all our distinct perceptions are distinct existences, and, that the mind never perceives any real connection among distinct existences."

Since the time of Descartes, there has been

a general agreement among thinkers that philosophy must necessarily begin with self-consciousness. The criticism of the data of consciousness, as made by Hume, ended in hopeless skepticism, in intellectual nihilism. We are conscious only of isolated impressions and their ideal shadows, and to establish an inner connection between the different states of consciousness is impossible. Not only is the real nature of things forever concealed from us, but we cannot even know that things really exist. To affirm that we know we can know nothing is of course a contradiction, but the skeptic urges that this is but a confirmation of his theory that reason lands us in contradictions and is therefore not to be trusted. Both the science of mind and the science of nature work with images of the understanding to which nothing real corresponds. All demonstration which is concerned with anything else than figures and numbers is worthless sophistry. The idea of cause is merely that of accompaniment or of succession. A cause is assumed, but the assumption is groundless. The idea of substance arises when we are conscious of the repeated occurrence of several ideas in the same relation towards one another and at the same time. We add to these the idea of something which sustains them and call it substance,

that which stands under impressions. Substance, therefore, is a mere figment of the mind.

The reasoned skepticism of Hume led Kant to subject the mental faculties to a new and more thorough criticism, and he is the first philosopher who fully brought to light the necessity of a satisfactory theory of knowledge. He undertook his great work with the intention of refuting the arguments of the skeptical school; whether or not he succeeded is disputed. The mind, he teaches, can think but not know, unless the senses supply the materials of knowledge. Hence his criticism deals with the presuppositions of knowledge, the conditions which make knowledge possible. Sensations are given us; the mind unites the manifold of sense and transforms it into perception or idea. The content is given, the form is supplied by the mind. It gives to all sensations the forms of space and time, for the ideas of space and time are not received from without, but are wholly subjective, the necessary forms of thought which lie in us, and according to which we combine our manifold sensations into unity, which constitutes them things, phenomena. Space is primarily the form for the outer sense, time for the inner. All phenomena, therefore, are temporal; those of the external sense are also spacial. As time and space are merely con-

ditions of perception, they have no validity for what is not an object of sensation or for what is not phenomenon or appearance. What is not phenomenon Kant calls nòumenon, or thing-in-itself. To the thing-in-itself, time and space have no relation. The mind, which gives to sense-experience the forms of space and time, reduces the data of experience to unity and makes it possible to classify objects under the categorical heads of quantity, quality, relation, and modality. These are the pure forms of the understanding which render thought possible. By the understanding Kant means the faculty of judging. The conceptions it forms are reduced to some general idea by the reason, which he calls the faculty of inference. Reason has three pure ideas, which are above the intuitions of time and space, and above the conceptions of the understanding. These are the idea of the universe, the idea of the soul, and the idea of God. As space and time are the forms of sensibility, as the categories of quantity, quality, relation, and modality are the forms of understanding, so these three ideas are the forms of reason. Neither space and time, nor the categories, nor the three ideas of reason are derived from experience, nor can they be resolved into experience, but they are the independent and necessary conditions of

knowledge. They are the fundamental laws of the mind, and act, whether we observe them or not. They are the first truths, the *a priori* principles which when reduced to system constitute metaphysics. Cognition begins with intuition, proceeds to conception, and ends in the ideas of reason.

The ideas of reason deal with conceptions, as the understanding deals with sensations. They are not intuitive, but discursive, and reason has validity only when it is used within the sphere of the understanding. The thing-in-itself is unknown and unknowable, for to be known it must be invested with the forms of space and time and the categories, and then it is no longer thing-in-itself, but appearance. The existence of an external world is a necessary postulate, but it cannot be proven, and consequently we can never say that our knowledge has objective truth. Truth is the agreement of thought with thought, not of thought with things. The ideas of reason, then, have a merely subjective value, and we cannot logically affirm that the world, the soul, and God really exist. Thus Kant's criticism of pure reason ends in skepticism, and he seems not to have undermined, but to have strengthened the position of Hume. By no rational process can things pass into thought; ideas remain ideas and can never

be translated into fact. The only reality for us is a reality in consciousness, which is but a phenomenal and relative reality. How, then, is knowledge possible, or how is an object possible, since an object is something beyond sensation? This is the problem Kant seeks to solve, and he has put it in so strong a light that he has caused the deeper philosophic thought of the last hundred years to turn upon the meaning and value of knowledge. It is a criticism of mind which now tends to become an investigation into the physiological conditions upon which thinking depends. Kant's solution of the problem is that thoughts and things are not diverse. Knowledge is the result of the interaction of mind and matter. Intelligence is present from the first in the creation of objects. The universal and necessary element in all science springs from the organizing unity of mind. Mind imposes its laws upon nature and reads into it a rational meaning. Kant's great merit is to have shown beyond the possibility of doubt that material data can never constitute knowledge. Henceforth the theories of positivism and materialism are seen to be not merely superficial, but absurd. It is not possible to attempt to reduce mind to a function of matter without supposing mind already to exist. The principle of force or mechanical causality by which materialists seek

to explain the phenomena of the world is inapplicable to vital phenomena, and therefore utterly fails as an explanation of consciousness. It is not possible to state the problem except in terms of mind; and since we therefore necessarily start with mind, the attempt to reach mind as a result of merely material conditions inevitably fails. It is to seek in the object of thought that which produces thought, in the body which reflects light, the source of light. A mechanical equivalent of consciousness is inconceivable, for in all mental phenomena, self is present as opposed to and determining the data of sense. When therefore consciousness is developed in the midst of a material environment, the cause can be no other than mind controlling and directing matter.

But the idealism of Kant, which makes the inadequacy of materialistic theories plain, seems to favor the theory of nescience, which has become popular under the name of agnosticism. His idea of time and space, and of the categories, led him to hold that the objective is not being external to consciousness, but conformity to law. The pure reason deduces from the understanding, not reality, not things in themselves, but laws. Nature is simply experience as determined by the categories. The world of sense is a lawless aggregate; nature is orderly coherence which

the understanding arranges according to the categories; and if the thinking subject were taken away nature would also fall away. The critical philosophy, like the Copernican astronomy, corrects the impulse to believe that things are what they appear to be. The eye sees the sun move; the mind perceives that the sun is stationary, and that the earth moves. So the eye sees that objects are white or round or hard or large; the touch tells us they are cold or hot, smooth or rough; the ear that they are soundless or resonant; the palate that they are sweet or bitter; but reflection makes it plain that these qualities are in ourselves, and not in the objects: they are impressions, modes of perceiving, not modes of being. This, it is held, is also true of time and space, which are not something real in which things exist, but forms of thought, conditions which render experience possible. Thus the objective world becomes a world of appearances, a world relatively to us, not a world in itself. As there is no real likeness between a word and the thing it expresses, — the word house, for instance, and the building itself, — so the ideas of things bear no resemblance to the things themselves. Indeed Kant's thing-in-itself is assumed, not known, to exist. It is a ghost in the reality of which the philosopher does not believe. The result of Kant's criticism is seen in

its further development in the system of Fichte. "I know absolutely nothing," he says, "nothing of any being, not even of my own. There is no being. I know nothing and I am nothing. There are figures, appearances, shadows; they are the only things which exist; they know themselves after the fashion of shadows — fleeting shadows, flitting over nothing. Shadows of shadows and related only to shadows; images which resemble nothing, without meaning and without purpose. I myself am one of these shadows, not a shadow, even, but a confused cloud-heap of intermingled shadows. All reality is but a dream which has no life for its object, no mind for its subject; a dream which holds to nothing but a dream. Sight is a dream, and thought, the source of the whole substance and reality which I elaborate from my being, my strength, my destiny, is the dream of a dream."

In the thought of Fichte the critical philosophy led to nihilism; in Schelling, it became pantheism, and Schopenhauer found in it the proof of pessimism; but the opinions and beliefs of the English-speaking world have not been greatly influenced by any of these systems; though here as elsewhere among the enlightened portion of mankind, the force and significance of Kant's criticism have been felt and acknowledged. Hamilton, who first interpreted the new philos-

ophy to readers of English, holds with Kant that we know only the phenomenal; that of which it is phenomenal, remaining unknown and unknowable. It follows that we do not know things, but only their relations to ourselves and to one another. This is the theory of the essential relativity of knowledge which Mr. Spencer has taken from Hamilton and Mansel, and which is the metaphysical principle of his synthetic philosophy. The clear and forcible style in which he has explained his theory has made it popular, and the result is that a multitude of writers and speakers have taken up the "unknowable," as a catchword, and have made it the basis of a creed which they call agnosticism.

It is plain from what I have thus far written, that this creed is intimately associated with the deepest speculations in which the human mind has engaged. The problems that it raises are fundamental, and to imagine that this is a question in which wit or sarcasm can be of any avail is to show oneself ignorant of its real import.

Some of the defenders of agnosticism, as, for instance, Mr. Fawcett, the American novelist, write on this subject in a style of which neither a scholar nor a philosopher can approve. "Truly," he says, "the most extraordinary idea which ever entered the brain of man is that of a

personal overwatching deity." Again: "If he (the agnostic) leans toward absolute atheism, he does so because the vast weight of evidence impels him in that direction." Like one who might have circumnavigated all the worlds of thought, Mr. Fawcett affirms "the total insolubility" of the problems of life and death. Such writing is its own condemnation. This knowingness and this dogmatism is the very last thing to which a true agnostic will commit himself. His attitude is negative, he neither affirms nor denies the existence of God, the soul, and life in the unseen world. His profession is that he does not and cannot know anything of all this. An overweening fondness for outrageous assertion is also characteristic of the writings of Mr. Ingersoll, who, though he is considered a champion of agnosticism, does not hesitate to pronounce judgment offhand in matters on which the greatest minds, after a lifetime of patient meditation, speak dispassionately at least and with hesitation. The confident assurance of an amateur is always suspicious; and to have lived with deep and serious minds is to turn instinctively from declaimers.

They who impugn the validity of every process and operation of the intellect cannot be refuted by rational arguments, because the faculties which alone make refutation possible

are themselves called in question. Such skepticism, however, is meaningless and is thrust aside by reason's indestructible trust in itself. The doubt of the agnostic is less radical. He believes that we can know the phenomenal, and the phenomenal alone; that the ultimate origin of all things, if there be an ultimate origin, is unknown and unknowable; that God and the soul, if they exist, belong to realms where affirmation and denial are meaningless. This is but a form of Kant's doctrine that the pure reason cannot know the real, the thing-in-itself; it is but a new application of the theory of the relativity of knowledge, as explained in the writings of Hamilton and Mansel. To think, they say, is to define, to limit, to place conditions; and therefore the "unconditioned," the infinite and absolute, is unthinkable and unknowable. The very terms, infinite and absolute, are a negation of the conditions which make thought possible. This is agnosticism in its essence. It is a metaphysical creed, and yet those who accept it have, as a rule, no faith in metaphysics. It is not surprising, however, that it should spread in an age like this in which problems take the place of principles, in which increasing knowledge brings us into ever-widening contact with infinite worlds of nescience. In the light of advancing science, as in that of faith, we feel that though

we may not say we know nothing, it is safe to affirm that we know and can know but little. There seems to be a kind of religion in professing our inability to know the highest truth. The avowed aim of Hamilton and Mansel was to give new force to the demonstration of the need of faith and of a supernatural revelation, by showing the impotence of reason as the organ of religious knowledge; and Mr. Spencer writes with unwonted fervor in defence of his theory of the unknowable, in which alone he finds the possibility of reconciling religion with science. His view of the ultimate cause of all things is, in his own opinion, the only religious view. It contains, he says, more of true religion than all the dogmatic theology ever written. His book on Ecclesiastical Institutions closes with the following words: "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he (the most powerful and most instructed mind) is ever in presence of an Infinite and Eternal Energy, from which all things proceed."

It is this Infinite and Eternal Energy that he calls the unknowable, and yet he affirms that he is absolutely certain that he is ever in its presence, and that he knows that it is energy, infinite and eternal, and that from it all things

proceed. That of which so much is known cannot be called unknowable. Mr. Spencer himself perceives this. "Reality," he says, "though not capable of being made a thought, properly so called, because not capable of being brought within limits, nevertheless remains as a consciousness that is positive, is not rendered negative by the negation of limits." It is plain, in fact, that we may not hold that human intelligence is limited to the finite, and that it is also conscious of an existence beyond the finite. To say that our knowledge is relative is to imply that we know there is an absolute. To affirm that we know only the phenomenal, necessarily involves the assumption that we know there is something which is not mere appearance, but is real. As subject implies an object, so the relative implies the absolute, the finite the infinite, the apparent the real. When Mr. Spencer maintains that the Infinite Reality is unknowable, his words seem to be meaningless. The unknowable is the non-existent, since intelligibility is co-extensive with being. His theory rests upon a false abstraction. It is an attempt to conceive of absolute being, as existing independently of any mind by which it is known to be absolute being. He first declares this object to be outside of thought, and then proceeds to point out the impressions or ideas which it pro-

duces in the mind. The relation of thought to reality, of subject to object, of knowing to being, is essential; the bond which unites them is indissoluble; we may distinguish between them, but we cannot think of one without implying at least the existence of the other. The only reality of which we can have any conception is intelligible reality, and it is precisely this which makes it impossible to conceive of the universe as proceeding from an irrational cause. We do not put thought in things, but find it there, and hence we are driven to recognize thought also in the Infinite Being, of which the sensible world is a manifestation. The history of progress is the history of mind seeking and realizing itself in its object.

The theory which maintains that the absolute has no relation to thought, and that it is, nevertheless, a necessary and ever-present condition of thought, is manifestly untenable. It cannot be said, even, that we have a more vivid and positive consciousness of the finite than of the infinite, of the relative than of the absolute, of the phenomenal than of the real. Our consciousness of both is a consciousness relative to thought, and involves the mystery which inheres in all knowledge. Hence faith is the spontaneous act of the pure reason. Inward inclination, more than rational grounds, compels us to

believe both in science and religion. The evidence of the senses themselves is a kind of testimony which requires the acceptance of faith. We have certain primary beliefs which are at once irresistible and inexplicable; certain underived ideas which we must accept, or see all our knowledge dissolve into chaos. The self-evident cannot be proved, for all proof depends ultimately on the self-evident. He who doubts the testimony of the senses cannot be persuaded by words which reach him only through the senses. To impeach the knowing faculties, because they involve relations to what is not themselves, is to find fault with the mind because it is not the object which it apprehends. It is to seek not to *know*, but to be the things we know. Once we recognize that this attempt is vain, agnosticism ceases to have any reason for existing. Knowledge is not and cannot be the thing itself. Though our ideas are not the things themselves, it does not follow that they are powerless to give us a knowledge of things. Things cannot be other than the laws of thought make them, and hence we may know them as they are. The life of sensation and the life of reason both lead us to a world which is beyond the senses, and which for the intellect is full of mystery. We do not know the whole of anything. It does not, however, follow that we know nothing, but

it does follow that in all our knowledge there is an element of faith which goes beyond the conclusions of the intellect, and which is faith precisely because it is not clear knowledge. In perceiving the limit of thought, we transcend that limit and find ourselves in a higher and more real world. All true knowledge contains an element of infinitude, which we cannot perfectly grasp, but apart from which the whole system of knowledge breaks into fragments. The thought which is in mind and the intelligibility which is in nature are bound into organic harmony by the Infinite, who is the unity of thought and being; and the universal process which evolves the higher from the lower is comprehensible only when we conceive the highest energizing within the whole.

Self-consciousness, if we rightly analyze it, involves the existence of a being who embraces within his own unity all thought and existence. This is the implicit knowledge of God which makes belief in Him as natural as belief in the reality of nature. To think is to share in the universal life of reason, a life whose very nature it is to be infinite and eternal; and to be an atheist is as irrational as to be an absolute skeptic. Hence religion springs spontaneously in the human heart and may be found, like faith, hope, and love, in the minds

of the ignorant, who are unable to give a reason for their belief: and since its principle is not exclusively or predominantly intellectual, its power is felt and seen in the affections and deeds rather than in the thoughts which it inspires. Its essence is found in complete self-surrender, in the union of the soul with God, which love alone can effect. Hence when we are devout we are not critical, and when we are critical we are not devout. Hence, too, arguments, such as this in which I am now engaged, though they may be serviceable to the cause of religion, have little power to make men religious. It is a vulgar error, however, to imagine that the ultimate problems of knowing and being can be discussed even superficially without the aid of metaphysical conceptions. To understand that physical science itself rests upon a metaphysical basis, it is sufficient to reflect that such terms as matter, force, and law, are metaphysical. The impulse of thought fatally carries us beyond sense-experience and the attempt to confine knowledge to the domain of the apparent is vain. Thought, though distinguishable, is inseparable from its object, and hence we necessarily find a metaphysical element in the material world. The finite mind, nature and God, are ideas which belong to one system of knowledge. The universe of thought

is a harmony, not a discord. Nature and mind do not exist as independent realities. Each is related to the other; they cohere in one system; they form an organic unity, whose bond and life-principle is the Infinite Being. Mind finds its laws in nature, and nature apart from mind would be mere chaos. We can know and love ourselves only in what is not ourselves; and the merging of our particular self into a larger, is the law of progress, making for that perfect union with the Best and the Highest, which is the end of life. When we surrender to the authority of truth or to the command of conscience, we give up the less for the greater; the false for the real; and in doing so we are conscious that we obey a law which bids us aspire to the possession of absolute truth and goodness.

Thus the religious impulse is founded in the very nature of man as a rational being. In all consciousness there is an implicit knowledge of God, and were this not so, thought would become chaotic. All truth, indeed, is truth relative to thought, and this relativity is found in the highest as in the lowest truth. This does not, however, as Mr. Spencer has clearly shown, prevent our having at least a dim knowledge of the Absolute and Infinite. Whoever thinks, finds that he is in the grasp of something which

is not himself, and which is stronger than he is and abides while he passes; and this he will worship whether he call it nature or God. The difference lies here — he feels that nature, though stronger, is lower than himself, but that God is both stronger and higher. Mr. Spencer believes that the alternative is not between a God who thinks and loves and something lower, but rather between such a God and something higher. "Is it not just possible," he asks, "that there is a mode of being as much transcending intelligence and will as these transcend mechanical motion?" To be higher than intelligence and will, the Ultimate Cause must involve intelligence and will. The higher subsumes the lower. When we say the Eternal is One who knows and loves, we utter the highest truth which human knowledge permits us to affirm; and we at the same time gladly confess that knowledge and love, when affirmed of the Infinite, are but symbols of a perfection which words are powerless to express. If our knowledge of God were adequate, faith would not be a primary virtue of religion. The objection that such a conception of the Divinity is anthropomorphic, is meaningless. If we think at all we must think like men, and our idea of nature is as anthropomorphic as our idea of God. Certainly Mr. Spencer has not sought to make God greater than Christians be-

lieve Him to be. His Unknowable is, as we have seen, an unreality, a figment of the brain, a shadowy background which gives form and definiteness to phenomena. To seek to put this phantom in the place of the highest reality, and to constitute it an object of faith and veneration, is an attempt to violate the laws which make rational and religious life possible.

Better "be suckled in a creed out-worn" than assume an air of seeming devoutness in the presence of a mock reality; better far find God in trees and stones, than seek for Him in the thinnest of logical abstractions. To worship the Unknowable is as impossible as to worship the ideal of humanity; and agnosticism, like positivism, logically leads to atheism. If all reality were unknowable, Fichte's nihilism would be the only sensible creed. We can understand the man who looks upon himself just as he looks on any other fact; who has no theory as to the ultimate cause of nature, no belief in God. He may strive to make the most of life, feeling that at the best it is worthless; he may seek for knowledge because knowledge gives him pleasure; he may work because he hopes thereby to save himself from *ennui;* he may obey the laws of his country because a criminal is ridiculous; he may be kind and considerate in his intercourse with his fellow-men because

gentle words and polite behavior cost little and promise much; he may be sober because a drunkard is a fool. He may take delight in beauty, may have relish in the play of forces which are brought into action by the rivalry of human passions; but what he may not do is to pretend to feel a thrill of awe in the presence of a phantom world. Arguments from the consequences of his belief the agnostic may refuse to consider. Truth should be sought for itself, and we should bear witness to it, though our confession should involve the destruction of the world. If a doctrine of despair is the only rational faith, it would be some satisfaction at least to know that such is the nature of things. If it can be proven that the individual lives a moment and then wholly dies (and in the presence of illimitable time and space, the life of the race is hardly longer or more important than that of the individual), it were mere weakness to refuse to look truth in the face because its aspect saddens and drives to despair. If duty has no meaning, if freedom is but a name, morality a prejudice; if love and aspiration are but shadows of the mind's throwing; humanity but a bubble and all nature an illusive spectacle; if, in a word, all is a lie, what gain is there in seeking to delude ourselves with other lies? I find fault with agnostics rather because they

refuse to draw the conclusions which their assumptions involve. Mr. Spencer's talk of a religious emotion with which a consciousness of the Unknowable fills the mind, is worse than cant. What stands out of relation to thought, stands out of relation to conscious life in all its phases. The Unknowable is the Incredible. We can neither love it nor fear it nor believe in it. The agnostic's God is a mere phantom, which, as Jean Paul says of the atheist, leaves him alone in the world, "with a heart empty and made desolate by the loss of his creator and father. He mourns by the side of the huge corpse of nature which no spirit animates, as it lingers in the tomb; and his sorrow shall continue to the moment when dissolution severs him from this corpse of which he is but an atom. The world poses before him like an Egyptian sphinx, half buried in sand; and the universe is but a mask, the iron mask of a vague eternity."

The fountain head of the speculative errors of the modern age is an imperfect or a wrong view of the data of consciousness. If, with Descartes and the whole school of idealists, we make mere self-certainty the beginning and basis of all knowledge, we shall never get beyond a purely subjective world; for if consciousness is confined to impressions and ideas, for the philoso-

pher no object can exist. But self-consciousness is a consciousness of the not-self, also; to know ourselves as subject, is to know what is not ourselves as object. To know ourselves as finite and contingent is to have passed beyond the realm of the finite and contingent. Our knowledge is thus a participation in the divine self-knowing, it is a knowing with God which is the meaning of consciousness and conscience. The primary intuition is not of forms and ideas, but of being. With the dawn of consciousness we recognize that we are, and that we are in a real, and not a merely apparent, world. Our ultimate idea of both spirit and matter is that of energy, and this idea, originating in our consciousness of will-power, impels us to conceive of nature as a manifestation of absolute will. A thing is force manifesting itself in definite ways: God is infinite energy, pure act manifesting itself in man and in nature. Our knowledge of both is a knowledge of their relation to us, which is simply to say that subject is not object. To know the thing-in-itself is to know its relation to us; since whatever is, exists necessarily in relation to thought. We know God, then, not as He is apart from consciousness, but as He is related to us, and we cannot imagine even that any other kind of knowledge of Him is possible. We cannot, in a word, know anything as though

it were not known. We are conscious of the reality of the objective world, but only as it is related to a thinking subject. To know it in any other way would be not to know it. We cannot affirm that anything is apparent merely, except by contrasting it with what is real, and this holds good also of finite and infinite, particular and universal, effect and cause. We see from the start that both our inner and our outer world is real, not illusory: and reflection is powerless to destroy our underived faith in the truth of this primary intuition. There is, however, even in the clearest knowledge an element of mystery, and consequently there is a universal need of faith.

The real object of our knowledge is not a world of things-in-themselves; but the system of things as it exists for a perfect intelligence. Individual experiences are judged by their coherence with experience in general: and experience, as a whole, is an ultimate principle, not to be judged by reference to anything else. So in the sphere of conduct, the love of life is not a blind impulse which seeks to realize itself in definite objects, but it is a yearning to bring oneself into harmony with the intellectual, moral, and esthetic order of the universe, and finally with the Divine Nature of which the visible world is a symbol. Knowledge, like

love, is not a conscious external standing in the presence of some inconceivable thing-in-itself, but it is a living union and communion with things in their organic relationship with the thinking mind.

The proofs of God's existence are but an analysis of the data of consciousness, a statement of the transcendence of thought, of the inability of the thinker to rest in the finite and the contingent; and when we look upon them in this light, the objections so frequently urged against their conclusiveness, lose their force. When we affirm the contingency of the world, as a fact of immediate experience, we, by implication, affirm the existence of Absolute Being. Its transitoriness implies a permanent, its phenomenal character, an absolute substance. It can be seen to be an effect only in the light of the idea of cause, and the analysis of the idea of causality leads us finally to a First Cause. The evanescence and insufficiency of the finite, which is the starting-point of religion, would make no impression on us, if we had not at least a latent consciousness of the Infinite. That there is no good more solid than the gilded clouds, more lasting than the vernal flowers, is a plaint, which, rising in the heart of man and resounding through all literature as the note of its most inspired and pathetic

utterances, were meaningless were not human life enrooted in the Eternal. The feeling of the illusiveness of the world comes from the presence in the mind of the idea of God. He is thus made known to us as the real, the permanent, the eternal, who, while the many pass, abides. If we were wholly finite, we could not be conscious of the fact, and if there were not in us a godlike principle, the vanity of all things would be hidden from us. However difficult it may be to give to thoughts like these a satisfactory syllogistic form, they remain forever as a determining cause of our belief, and he who fully understands their force and meaning must perceive that religion is as indestructible as human nature.

Again, we know, as a fact of immediate experience, the intelligibility of the world. We find that thoughts and things are co-ordinate. Ideas have their counterparts in facts. Everywhere there is law and order. In the vegetable and animal organism we discover a power at work which builds its own habitation and builds it in definite ways, a something which, though unconscious, does its work with cunning and forethought. In the minute cell there is the potency which creates the most perfect form. And, if it could be proven that the infinite variety of nature is but the result of the mani-

fold evolution of a single elementary substance, we should still inevitably see the work of reason in it all. Hence when we know the world as an effect, we necessarily think of its Cause as having knowledge and wisdom; though the knowledge and wisdom of the Infinite are doubtless something inconceivably higher than what these terms can mean for us. And we can therefore readily believe that the antinomies of reason and the dark mysteries of moral life find their solution in that Highest Self-Consciousness, in which thought and being are one. As the laws of the mind are the expression of the Divine Intelligence, the laws of the conscience are the expression of the Divine Will: for though a syllogism to prove God's existence, with the fact of conscience as its major, may be found to halt, yet a true analysis of the meaning of conscience shows that it involves the recognition of a Supreme Living Power, toward whom man stands in the relation of a free and responsible agent. It is to the testimony of conscience, to the Categorical Imperative, founded on the judgment of the practical reason, that Kant trusted to deliver us from the illusions and contradictions of the speculative reason, and though his criticism of the pure reason, if applied rigidly to the practical reason, might have cut the ground from under

his feet, he nevertheless held fast to belief in God, in moral freedom, and in immortality, as principles of the spiritual life and deep-laid realities beyond the challenge of the critical intellect.

The inference from the idea to the reality involves a paralogism; and if the ontological argument of St. Anselm and Descartes is to be taken in this sense, it is certainly inconclusive. But if we examine our consciousness of the infinite and eternal, we find that it is more than a bare idea. The individual is not conscious of himself merely as an individual, but he knows himself as belonging to a world which is related to thought. He thinks as a participator in the Universal Reason, in the light of which all things are seen to be bound together in intellectual harmony. He perceives the workings of a thought higher than his own, and since thought implies a thinker, he necessarily infers the existence of a supreme mind. In other words, individual self-consciousness involves a universal self-consciousness, an Absolute Mind, who reveals Himself in the conscious life of finite minds. In the light of Absolute Spirit we perceive that the world and man have a being of their own, for they are the reality whereby God manifests Himself: and we also understand that they do not limit His infinity, because to reveal Him is their very essence.

The objection of Mr. Spencer, Matthew Arnold, and other agnostics, that personality is limitation, and consequently that it is a delusion to suppose that "God is a person who thinks and loves," and that the most we can say is that He is "the Unknowable Power behind phenomena," or "the Stream of Tendency by which all things fulfil the law of their being," or "the eternal not-ourselves which makes for righteousness," seems indeed to be formidable. We have, as we have already seen, no adequate conception of anything, for the merest atom adheres in a universal system, and can be understood only as an effect of an infinite and therefore imperfectly known cause. Since our knowledge is a knowledge of things in their relations to a thinking subject, it can never be absolute, and hence whatever we predicate of the Supreme Being is predicated analogically. He is more than we can know; more, therefore, than we can express. To say, as Mr. Spencer says, that the Absolute is a power, that He acts, is to impose limits upon the infinite; and when we affirm that He thinks and loves we merely affirm that He acts in the highest way conceivable by us. The ideas of "stream" and "tendency" manifestly involve limitation, while they seem to be a negation of thought and will. When some philosopher shall

discover for us a mode of existence higher than that of thinking and loving, we shall listen with profound interest to what he may have to say; but, in the meanwhile when we teach that "God is a person who thinks and loves," the Infinite, in whom thought and love and being are one, we utter the highest and the divinest truth known to man. This was the faith of the greatest and most enlightened minds of the ancient world, and this is the faith that lies at the root of modern life and civilization. It is hope and joy and strength and light. It sheds gladness through the earth. It is the wisdom of the unlearned, the courage of the timid, the breath of life of those who die. It is the keen mountain air of those who love liberty and truth; it is the compass of the soul; it is an echo of a voice from unseen worlds, filling us with a divine discontent until we reach the Eternal, with whom is repose and peace.

"Here then we rest, not fearing for our creed
The worst that human reasoning can achieve
To unsettle or perplex it; yet with pain
Acknowledging and grievous self-reproach
That though immovably convinced, we want
Zeal, and the virtue to exist by faith
As soldiers live by courage; as by strength
Of heart, the sailor fights with roaring seas.
Alas! the endowment of immortal power

Is matched unequally with custom, time,
And domineering faculties of sense,
In *all;* in most with superadded foes,
Idle temptations; open vanities.
Ephemeral offspring of the unblushing world."

III.

AGNOSTICISM — (*continued*).

O brother, 'mid far sands,
The palm-tree-cinctured city stands,
Bright white beneath, as heaven, bright blue
Leans o'er it, while the years pursue
Their course, unable to abate
Its paradisal laugh at fate.

—BROWNING.

THE tendency of philosophie speculation, since Kant, is largely toward agnosticism and intellectual nihilism. It is maintained that we cannot know what anything is, for the reason that we know and can know only our impressions; whether they have a cause or what that cause is we cannot know. In all perception we perceive merely a condition of ourselves; and all knowledge therefore is a knowledge of ourselves. Nor can we know this self, even, for we are conscious only of its transitory moods and affections. We do not, in fact, know that we know: we merely believe that we know. We do not know that things really are, but we suppose them to be. Truth, therefore, is not a harmony of ideas with things, but a correspondence of thought

with thought. The critical philosophy, in denying the validity of inference from the subjective to the objective, denies that knowledge has any real value. We are forever shut up within our own self-consciousness, impotent to know whether there is an external world or whether we ourselves are anything. This criticism of knowledge, so far as it affects our views of the material universe, is simply ignored as senseless hair-splitting; but when it is applied to the spiritual universe, to God and the soul, many take it seriously and doubt whether it is not destructive of the very foundations of religious belief. It is impossible to persuade them that they do not know what matter is, but they accept, without much hesitation, a system of hopeless nescience as to everything which deeply and everlastingly interests the human mind and heart. They are ready to believe that criticism shatters all the priceless things to which men have clung — "The idols of metaphysics and the idols of religion, the idols of the imagination and the idols of history;" that it makes everything a lie: truth, honor, and justice, hope, faith, and love, freedom, duty, and conscience. Much of the current scientific speculation leads in the same direction. It assumes that matter alone is real; that the power behind and within all phenomena is simply the unknow-

able, that is, the non-existent, since intelligibility is co-extensive with being; that there is nothing but force and motion; that the universe is a machine which runs itself — it is, and the hypothesis of God is not needed to explain either its existence or its operation. According to this school, force and motion and their modifications are the sum and substance of all reality; hence human action is controlled by the same physical laws which keep the stars in the heavens, and a noble thought or a generous emotion is not more admirable or more praiseworthy than the feats of an acrobat. "The worst man," says Nietzsche, "is perhaps the best; for he is indispensable to the keeping alive of instincts and tendencies without which mankind had long since fallen into lethargy and decay. Hate, envy, ambition, and whatever else is called wicked, preserve the race, however prodigal and foolish the means. Whatever, in fact, man may do or omit, he is probably a benefactor of the race." As knowledge is meaningless, virtue is worthless. Necessity is the only God, and unreason is deified. In such a world life's true worth is lost. They who no longer have the power to believe in the living, loving God, lose faith in themselves. The only real thing left to them is matter, and possession is the supreme good: money and self-indulgence

are the highest aims. Apart from this, they are mere mental vagrants, who drift idly among all the great and vital problems. They are, indeed, still haunted by the Unseen, and hence it pleases them to listen to those who pass with an irreverent and mocking spirit, through the sanctities and infinities, from which the noblest minds and hearts have drawn hope and strength. In matters of the best and highest, the absolute and eternally real, they have neither faith nor knowledge; but, at the most, some sort of opinions, which they hold lightly, as being, in all probability, neither truer nor falser than innumerable other opinions which have been and yet shall be current. The existence of God, the reality of the self, the intimations of consciences are interesting as questions of debate, as stimulants of thought, but not as subjects about which it is possible to know anything with certainty. They incline to believe that God is only a concept, an abstraction, just as truth, honor, duty, love, goodness, mercy, justice, science, progress are abstractions. Thus the divine and infinite becomes for them a world of shadows. Their highest aim is to transform matter in every way. They think it a godlike thing to move rapidly, to live in splendid houses, to eat delicious food, to dwell in populous cities, to possess millions of money. They strive for a state of things in

which they imagine happiness may be found: not understanding that happiness or blessedness, does not consist in any possible static condition, in the possession of any conceivable thing, but in a ceaseless striving for the best, for truth and love. Righteousness, not abundance, is life. Fine clothes do not make the body strong and healthy; rich possessions do not make the soul great and free. The highest type of man, says Aristotle, finds his pleasures in the noblest things. Of such things money can never be the symbol or equivalent. It is a means, not an end. As thought and love unfold, we perceive that they are more precious than all else; and thus we are led to understand that personal worth is the measure of all worth. What our Lord said of the Sabbath is true of all things. They are for man, not man for them. They are good and useful because they are helps to right human life. Man is made for truth and love, the avenues that lead to God, and the measure of the worth of all institutions, political, educational, and religious, is their power to bring men to the knowledge of truth and the practice of love. This is the measure of the value of every kind of human labor, the principle underlying all our social problems. The best climate, even, is not that in which we are most comfortable, but that which is most favorable to the exer-

cise of our noblest faculties; and the laborer is most fortunate not where he receives the highest pay, but where his work contributes most effectively to the development of character. Faith itself is not final; it is a means, not an end. When it is superseded by knowledge there is gain, not loss. Knowledge and love are final, because they are the highest conceivable modes of union with the eternal and infinite.

The misery of our age is the consciousness that what we live for is not God's truth, and that what it is easiest to turn to is still less His truth. We live without hope, not knowing, in the universal whirl, what to choose. We know that our way of life is not the best, that the things we chiefly desire are more or less worthless, and that we desire them only because we ourselves are poor and miserable. But this insight is looked upon with suspicion; we turn from it as from an evil suggestion, and plunge again into the world of appearance and show; for we have neither a mind nor a heart to know and love God's real world of truth and goodness. Those who have lost faith in God have no faith in ideals. But idealism is conscientiousness, and an age which does not believe in ideals is fatally driven to seek money and indulgence as the highest good. Hence our one virtue is thrift. The thrifty succeed; they gain

wealth and honor. What matter if they make themselves unintelligent and incapable of the rational enjoyment of life? The free life of God, says Aristotle, is such as are our brief best moments. Hence the end of life is the high and free enjoyment of the faculties which make us human, and the chief end of labor is to fit us for a noble repose and leisure in which the soul may play at ease amid the realms of truth, goodness, and beauty. How far above us, with our inner poverty and vulgar show, our knowledge not for itself, but for politics and trade, this pagan philosopher rises, sitting there where we dare not soar! To men who are not serious students, who are not seeking after truth, to whom hunger and thirst for righteousness is meaningless verbiage, who, having lost faith in the reality of the whole spiritual world, hang helpless in the network of material aims and desires, a frivolous and mocking critic and demolisher, like Colonel Ingersoll, comes with a charm and persuasiveness equal to that of poets and orators. When we deliberately walk in lower ways it is pleasant to think that no man knows whether there be higher. After hearing him, they say to themselves: "No one can know anything of God, the soul, freedom of the will, and human responsibility. The only thing we are certain of, is that we see and taste and

touch. Let us get money and enjoy ourselves." In humoring their religious doubt and indifference, he helps to confirm them in philistinism and secularism. In losing faith in God and in their own godlike nature, they lose the mightiest impulse to high and heroic life. "An immense moral, and probably intellectual degeneration," says Renan, in his latest book, "would follow the disappearance of religion from the world. You can get much less from a humanity which disbelieves in the immortality of the soul than from one which believes." Everything depends on what we really believe and love. He who prefers alcohol to honor and duty is what this preference makes him. An infinite faith and hope have lived and still live in the world. These have been and are the wings whereon men have risen toward the highest and the best. To persuade them that their divinest and holiest thoughts and moods spring from mere delusion is to discourage and degrade them. The soul believes that it lives in God and with God. To destroy this belief and to make it feel that it is wedded only to matter, to what is beneath it, is to sadden and bewilder, to drive it forth from its true home into a desert where it can commune only with the senseless wilderness and beasts of prey. The union of the higher with the lower produces the lower. The

mulatto, the octoroon, even, is still a negro. He who would help men must help them to believe that the beginning and end of all things is life, not matter. Of the dead as utterly separate from the living we can have no conception, for by the very law of our being, we associate matter with sensation, and sensation with life. Life, then, is within and around, beneath and above all things. Our notions of matter are all permeated with thought and feeling, consequently with life. Force, size, hardness, and whatever other ideas enter into our views of the material world, have meaning only when blended with what lives and thinks. Nature is instinct with mind, and if there were no Supreme Mind there would be no universe. In the universe, there is a tendency from chaos to cosmos, from the dead to the live, from the outward to the inward, and this movement is Nature's revelation of God. Life, conscious of itself, is aware of its own immortality, for the highest consciousness is of that which, like truth and love, is eternal.

Whoever seeks to persuade men to lower views of life is a frivolous thinker, and his influence is fatally immoral. Only a great moral purpose can sustain a great soul, and a great moral purpose rests finally on faith in God. If there is no God, all that is is meaningless and vain.

If He is, I fear no evil; if He is not, I hope for no good. Plato's precept is, learn to die; Spinoza's, learn to live; Christ's, learn to know God. Death shows the vanity of life: true life shows the impotence of death to do hurt to those who love God. He reveals Himself within the will of man as within his mind. We cannot even desire that anything but the Infinite Best should satisfy us, and if we acted with full consciousness, we should understand that in all things we pursue, we seek God, however blindly: we should know that we can be made blessed, not by the possession of anything, not even by a virtuous condition of soul, but only by the living view of God's presence in the world. Whatever state we attain to we value as a means to something better. Shall we not, then, at last reach the best? Or shall we believe that life is but a sickly dream? It is God who whispers within the human conscience, which is but a phase of consciousness; it is He who puts morality in the nature of things; who makes a high and honorable mode of life, followed with perseverance, become, in time, a pleasant kind of life; while the immoral pursuit of power, or pleasure, or money leads to misery. It is He who causes noble and virtuous sentiments to give delight and courage to those by whom they are genuinely felt, whereas, low passions make wretches

and cowards. It is He who makes virtue self-preservative; vice self-destructive.

If the eye were not sunlike, how could it behold the light? If the soul were not godlike, why should it forever yearn for God, seeking Him behind all that it follows and loves? Our highest aspirations reveal our deepest needs. Religion, then, is the greatest and holiest within us. "The thing a man does practically believe," says Carlyle; "the thing a man does practically lay to heart, and know for certain concerning his vital relations to this mysterious universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest." To believe in God, which in the past has been the highest wisdom, will in the future also continue to be the highest wisdom, though man should fail to fathom the mystery of being and to read nature's secret; and as we more and more realize that God is highest truth, perfect holiness, and infinite love, we shall evolve, not a new religious creed, but new and fairer manifestations of the healing, strengthening, and ennobling power of religion — of that religion which is embodied in the life and teachings of Christ. In the midst of all our feeble and bewildering skepticism, we see more clearly than men have ever seen before the hopeless disappointment and

disgust which sensual indulgence involves. The thing has been analyzed, and we hold our breath. The ideals of money and place, the intelligent now recognize to be also unsatisfactory; and we begin to understand that to be famous, even, is to survive only as an impersonal influence, to outlive ourselves in something which is not ourselves. What remains to us, then, but to be Buddhists or Christians, to aim either to cease to be, or to live with the Eternal, who is truth and love? I find fault with Colonel Ingersoll, not because his faith and opinions are not mine, but because he approaches the most vital and sacred subjects which the mind of man can consider, in a frivolous and mocking spirit; because he discusses the most momentous and solemn of all questions without reverence, which is the highest feeling known to man. "Look for a people entirely destitute of religion," says Hume, "and if you find them at all, be assured they are but a few degrees removed from brutes." This is the testimony of the most skeptical mind whose thought has found a permanent place in literature. Religion of some kind interpenetrates all thought, love, and aspiration; is part of all human nobleness and excellence, of all struggles for truth and justice, of all solace in wretchedness, of all hope in the presence of death; hence it follows that to combat it, in its

highest form, with shameless assertion, sarcasm, and ridicule, is to sin against human nature itself. "Ridicule is," to quote Carlyle again, "intrinsically a small faculty. It is directly opposed to thought, to knowledge, properly so called; its nourishment and essence is denial, which hovers only on the surface, while knowledge dwells far below. Moreover, it is by nature selfish and morally trivial; it cherishes nothing but our vanity, which may in general be left safely enough to shift for itself. . . . It is not by derision or denial, but by far deeper, more earnest, diviner means, that aught truly great has been effected for mankind; that the fabric of man's life has been reared, through long centuries, to its present height." As it takes a hero to understand a hero, a poet to love a poet, so only a reverent and religious mind can rightly deal with questions of religion. We are offended less by what Colonel Ingersoll says than by the spirit in which it is said. Marcus Aurelius, in the midst of dissolving paganism, is bewildered. He does not attempt to conceal his doubts as to whether there are gods; but he is always serious and earnest, and hence his thoughts are precious to all who think and feel, whatever their faith or lack of faith may be. We are aware that he is a man with men, who treats reverently whatever mankind have held to be high and sacred. Soc-

rates drank hemlock because he was found guilty of blaspheming the gods of Athens; but the noble and religious spirit which breathes in all his utterances, makes him not only the father of philosophy, but the brother of prophets and saints. For Voltaire himself, it may be possible to find excuse, for he was by nature a *persiflcur*, a man born to take a light and superficial view of all things, and to mock, therefore, at himself and mankind. Besides, he lived in an age when religion had become associated with inveterate and intolerable abuses. And then, he had wit and style, and not the mere faculty of caricature.

Fichte, the least orthodox of men, accused even of atheism, is always earnest and noble in his treatment of religion. What worlds lie between Colonel Ingersoll and him, who wrote these words: "Even to the end of time all wise and reverent men must bow themselves before this Jesus of Nazareth; and the more wise, intelligent, and noble they themselves are, the more humbly will they recognize the exceeding nobleness of this great and glorious manifestation of the Divine Life." Richter, I suppose, was not a Christian, but this is what he writes: "Christ was the holiest among the mighty, and the mightiest among the holy. He lifted, with his pierced hands, empires off their hinges; he

turned the stream of history, and he still governs the ages."

Colonel Ingersoll forgets that religion is not, in any proper sense at all, a subject for verbal fence, a question to be settled by a debating club. It is our very human life, our highest aspiration, our deepest need. It is a life to live, an attitude toward God and His Universe to be ceaselessly held; and only in a very minor way and chiefly for those who have lost the sense of its real import, is it a matter for controversy and logic-chopping. As the faith of healthful minds in the reality of the external world is not disturbed by metaphysical theories, so belief in God and the soul rides triumphant over the arguments of materialists and atheists. Difficulties there are, many and possibly insuperable; but whatever line of thought we take, the moment we attempt to descend to the ultimate cause and essence of things, reason seems to become involved in hopeless contradictions. A universal unconscious principle from which all things proceed is as incomprehensible as an Infinite Being who thinks and loves. The religious do not claim that they have a clear view of the object of their adoration. Their insistence upon the virtue and necessity of faith is evidence of this. They recognize that what is plain is the exception and that mystery is everywhere.

In the limitless expanse a few stars twinkle: all else is darkness. "There is a chain in the hand of God," says von Müller, "which holds together all the beings of the universe, even to the smallest grain of sand. Here and there we discover its links, but, for the most part, it is hidden from our sight." Whatever our solution of the enigma of being and of life, we accept it on faith. No man can know that the unconscious can create consciousness. The atheist believes in his dogma, as the theist believes in God. The one holds that the Infinite Power which all dimly discern is mere matter: the other is certain that it is life and truth and love and beauty. If the atheist ask, How could God create such a world? the theist replies with the question: How could matter create a soul which thinks and loves, which is nourished by deathless hope and uplifted by infinite aspiration? To those who affirm that the Almighty is blind and senseless, great human hearts will forever reply, with their cry of faith, that the infinitely strong is also the infinitely wise and good. If the materialist were right, those who believe in God would still have the better part. It is a higher human thing and a mightier to trust the larger hope. We cannot but believe that the highest is more nearly akin to what in us is high than to what in us is low. The ship

of faith is a Columbus ship. Believers have been world-compellers and world-revealers. They have conquered with Paul, they have founded empires with Charlemagne, they have written epics with Dante and Milton, they have read the secret of the stars with Copernicus and Kepler, they have sailed the sea of darkness with Columbus, they have cleared the wilderness for the people's rule, with the Puritans. Life's current has welled within them in a clear, perennially fresh-flowing stream; and they have hugged Death himself, believing that he unlocks the door, through which we pass to God, by whose throne flows life's full tide. They live the life, and the doctrine whereby it is expressed is for them nowise uncertain. The objector they find to be something of a trifler. He is not wholly in earnest about anything, else he would find less time to argue and dispute. This verbalism, after all, settles nothing that is worth settling. He who tells us what difficulties and doubts he has, and what difficulties and doubts the faith of others suggests to him, renders us no real service; and he is besides as uninteresting and tiresome to a self-active mind as one who complains and laments. Let those who seek pretexts for doing nothing or doing ill, listen to him; but they who feel that life is eternity's seed-time dwell in worlds

where all this phrase-mongering is as unprofitable as the discussions of schoolboys or as a politician's zeal for the country's welfare. Why should the good and wise care to see a man pull even the most wretched thatched hovel about the heads of its inmates? Show them how and where they may find a nobler dwelling, and they will leave the hovel. Be a builder, not a destroyer; a creator, not an objector.

Colonel Ingersoll's method of criticism is one which cultivated men have long since thrown aside. The critic's function, as scholars now hold, is not to point out faults, but to discover and make known what is true, excellent, and beautiful. What is trivial and hideous any one may understand and see, but to learn to know and appreciate the best that has been thought and said, we all need the instruction and guidance of those who are wiser and more sensitive than ourselves. If he who teaches me a new truth, however disagreeable, is my benefactor, so is he who helps me to see what is fair and true in life and literature; but he who criticizes the Bible — of which Kant said that a single one of its lines had consoled him more than all the books he had read — in the mood and temper of a mocker and coarse humorist, is to me like the bull with hay on its horn, mentioned by Horace. He is as interesting as Voltaire when he declares

that Shakespeare has not the smallest spark of good taste or the smallest acquaintance with the rules. Colonel Ingersoll's controversial method is as unsatisfactory as is his critical. He is a polemical guerilla. He does not attempt to lay formal siege to the fortress of religious truth, but he lies in wait for some sleepy sentinel or band of marauders, and when he has fired his blunderbuss, chuckles with delight, as though he had gained a victory. No well-read man will claim that he says anything new. The significance of what he says lies in the emphasis with which he says it. Emphasis is bad style. It is the attempt to make poverty look like riches, to give to platitudes the semblance of original thought. His secret is that of the rhetorician who, when he has made a thing appear ridiculous, would have us believe there is nothing more to say. But even those who do not think deeply feel, when they have read him, that there is infinitely more in the religion of Christ than any words of his will ever reveal. Sane men will never believe that life is a comedy, a mere freak of nature, and consequently they can never be persuaded that religion is a delusion. As time lengthens, thought widens; but the larger view does not annul the truth there is in the faith of those whose world was narrower. To think otherwise is to be a philis-

tine; is to imagine, for instance, that the classical languages are dead languages, whereas, in truth, they are the living mother tongues of all who think and aspire nobly. In them there breathes the spirit of our intellectual ancestors, of the masters who first showed the world how to use the mind; who gave form and direction to philosophy, science, poetry, and eloquence; who relive in the idioms of all cultivated peoples, and still have a power to develop and inspire, which is found neither in the knowledge of nature nor in the experience of life. The fundamental conception of Christianity is that of progress in the knowledge of God and His universe. The increasing intelligence of mankind is the gradual revelation of the Divine Mind. To deny this is to deny God and reason. All real progress, indeed, is the growing manifestation of the Infinite Being, who lives and loves within the whole. He fulfils Himself in many ways, and the more we bring all our endowments into actuality, the more like unto Him do we grow. The lack of the sense for historical perspective is Colonel Ingersoll's great defect. He projects our modern consciousness into the past, and finds fault with his great-grandfather because he did not know what it was impossible for him to know. He is like one who should treat Columbus with con-

tempt because he sailed for Cipango, and not for America, whose very existence was unknown to the Europe of his day. He imagines the Copernican system is an argument against inspiration. He assumes that the Bible is a book of science, and then points the finger of scorn at it because it does not teach the Newtonian theories. He throws himself into the primitive and barbarous life of the wandering tribes of Israel, and is scandalized because their moral code is not wholly comparable to that of a highly developed and complex social organism like our own. There was a time when feudalism was a blessing; for us it would be a curse. There has been a time when a people could save itself only by expelling foreign and unfriendly elements; in the modern age this may be neither necessary nor desirable.

Colonel Ingersoll believes in the theory of evolution, yet he treats Christianity as though development did not exist. He makes humanitarianism the supreme and only saving truth, and refuses to recognize the fact that the Christian religion has created the conditions that have made such faith possible. He exalts the worth of woman, yet fails to see that the power that made her man's equal before God thereby set her feet in the way of larger and nobler life. He extols freedom, but forgets that the germ of

our modern liberties lies in the apostolic appeal from man to God, from emperors and mobs to conscience, issuing in that separation of the spiritual and temporal powers, which distinguishes Christian civilization from all other. He is eloquent in the praise of true marriage and of homes consecrated by the heart's devotion, yet he has only words of scorn for the Church, which has ever set its face against polygamy, and has fostered with ceaseless care the virtue of chastity, which is the mother of pure love, and a woman's crown. He is filled with horror at the thought of wars and massacres in which religious passions have played a part, but he has no words of commendation for the army of Christian men and women who in every age have walked in the ways of peace, have quelled strife, have spread good-will, have redeemed captives, have watched by the deathbeds of the forsaken, have moved like ministering angels in the midst of the victims of pestilence and famine, have stooped to breathe words of hope into the ears of the most abandoned criminals. The only immedicable ill, says George Eliot, is that which falls upon a mind debased. But Christ has taught us that the disease even of a degraded nature is medicable, that the germ of the divine life is never wholly extinguished even in the most perverted soul.

I have reason to believe that Colonel Ingersoll is a generous and kind-hearted man. Let him turn from persecutions and inquisitions, from total depravity and infant damnation, since nothing of this is, in any true sense, Christianity, to the religion of infinite hope and love, of gentleness and peace, of mercy and forgiveness, of purity and perfectness through suffering, which the Blessed Saviour taught. Let him think of that charity which enters the darkest recesses of vice and misery to bring light and healing, which weakens the barriers that separate class from class and nation from nation, which carries into war itself the spirit of pity and humanity. Let him think of the tender thought which watches over childhood even in the mother's womb, which has made every true man and every good woman the lovers and helpers of the little ones, those who keep the world young and fresh, whom Christ took into his arms and blessed, of whom he said that their angels see God's face in heaven. Let him think of that wide sympathy which embraces all tribes and peoples, all ages and conditions; which while it seems to concern only the perfection of individual man, becomes the vital principle of civilization, giving new meaning to life, new strength to morality, new vigor to the nations; which introduces into history a higher conception of God and of man,

and of man's duty to God and to his fellow-man, issuing in a purer and nobler worship, and slowly flowering into the fuller consciousness of the brotherhood of the whole race, into which the spirit of nationalism shall at length, as generous hearts believe, be absorbed. This religion of Christ has conquered where philosophies have failed; it has ennobled where arts have degraded; it has wrought for larger and purer life where republics have perished in sensuality and lawlessness. Its chronic vigor is so indefectible that the very diseases which find a nidus in its constitution seem to grow immortal.

"We understand ourselves to be risking no new assertion," says Carlyle, "but simply reporting what is already the conviction of the greatest of our age, when we say — that cheerfully recognizing, gratefully appropriating whatever Voltaire has proved or any other man has proved or shall prove, the Christian religion, once here, cannot again pass away: that, in one or the other form, it will endure through all time; that, as in scripture, so also in the heart of man is written, 'The gates of Hell shall not prevail against it.' . . . It was a height to which the human species were fated and enabled to attain; and from which having once attained it, they can never retrograde."

The world, indeed, is still far from the perfect knowledge and love of the Divine Life, which is revealed in Christ. We are all still misled by error and passion; but when we look back we see that progress has been made. In the spiritual as in the material world, great and far-reaching changes take place in long lapses of time. The enthusiast expects to accomplish in a generation what God takes centuries to bring about; he lacks insight. The wise will learn patience and look less to what makes an immediate impression than to what leads to truth and permanent results. The important thing is to keep clear within the mind and the conscience true distinctions between right and wrong. We readily admit that untruthfulness, cruelty, and dishonesty are vices, but we are slow to believe in the guilt of the indifferent and unbelieving. It is the fashion, even, to make doubt a virtue as though one could have the right to rest unresolved where vital interests are at stake, as though we did not live in a world where faith alone makes action possible.

"Belief or unbelief
Bears upon life, determines its whole course."

IV.

GOD IN THE CONSTITUTION — A REPLY TO COLONEL INGERSOLL.

THE founders of the colonies from which the United States has sprung were deeply religious. Their faith was the chief motive which impelled them toward the New World, as religious zeal had led Columbus to his discovery. When the War of Independence broke forth, the descendants of the original settlers were still believers in God and Christ, as their fathers had been. To represent them as skeptical and irreligious is a perversion of the truth of history. And this is what Colonel Ingersoll has done in the article to which I have been asked to write a reply. In declaring that "All governments derive their just powers from the consent of the governed," they certainly did not believe they were "guilty of an act of pure blasphemy — a renunciation of the Deity." They were not declaimers and had no thought of making "a declaration of the independence of the earth," which would have been false and foolish both from a scientific and a rhetorical point of view. In making this simple declaration, our fathers

did not dream that they thereby "politically tore down every altar, and denied the authority of every sacred book, and appealed from the providence of God to the providence of man." They were not critics, but creators; not destroyers, but builders; and for them the providence of man was but a phase of the providence of God. Their world view did not permit them to think that man makes the sun shine, the rain fall, the wind blow; gives to earth its double motion, and drives the innumerable stars like a flock of birds through the limitless expanse of the heavens. They were aware that there was nothing new or startling in the declaration of rights. How could a revelation of high import leap forth from a convention or congress? They who argue and debate lose sight of the benign face of Truth, visible to some quiet thinker in the pleasant solitude of delightful study. From the time of Aristotle, philosophers and theologians had taught that man is by nature a social and political animal, and consequently that he has natural social and political rights. St. Thomas, more than six hundred years ago, held that dominion or supremacy is introduced by virtue of human law, and Cardinal Bellarmin, who lived in the sixteenth century, took great pains to show that power resides as in its subject in the whole people, and that they trans-

fer this power to one person or more by natural law. Here we have the principle that government derives its just powers from the consent of the governed. In affirming this truth our fathers could have had no thought of denying God since they held that from Him man derives his being and therefore his natural rights. For them, as for the American people to-day, all that we are and all that we can hope to be comes from the Infinite Being in whom we live and move and have our being. This was the faith of the framers of the Constitution. They were wise and practical men who were brought face to face with what seemed to be almost insuperable difficulties. The Union under the Articles of Confederation was hardly more than nominal. Disruption and bankruptcy threatened the Government. Antagonisms of various kinds prevented the States from coalescing into an organic whole. The question of slavery divided the North and the South; the smaller States were jealous of the larger States; religious disagreements and prejudices gave to different parts of the country a distinctive character, and the introduction of the question of religion would not only have brought discord into the convention but would have engendered strife throughout the land.

There were not only grave misgivings con-

cerning the ability of the delegates to agree among themselves, but there were even stronger doubts, whether, should they succeed in drawing up a constitution, it would be ratified by a sufficient number of States to make it binding. If their work failed, they clearly perceived that war, involving ruin and the loss of liberty, would be the result. In the presence of such danger, like wise men and patriots, they as far as possible avoided irritating subjects, and set themselves to work "to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty." It was prudence, then, and not skepticism, which induced them to leave the question of religion to the several States, and which led to the first constitutional amendment, taking from Congress the power to make laws "respecting the establishment of religion or prohibiting the free exercise thereof." This amendment was made not for the destruction but for the protection of religion, by men who believed that religion, which alone gives to the moral character the glow of enthusiasm and the strength of abiding convictions, is the surest safeguard of free and healthful public life. Had our fathers been skeptics or anti-theists, they would not have required the president and vice-

president, the senators and representatives in Congress, and all executive and judicial officers of the United States, to call God to witness that they intended to perform their duties under the Constitution, like honest men and loyal citizens. The causes which would have made it unwise to introduce any phase of religious controversy into the Constitutional Convention have long since ceased to exist. We have become a united people; the States have coalesced into the nation; our political and religious differences are of a pacific and emulative nature. If there are still reasons why express recognition of God's sovereignty and providence should not form part of the organic law of the land, they are certainly not those by which the minds of the authors of the Constitution were swayed in omitting to do this.

Colonel Ingersoll, however, raises objections to the recognition of God in the Constitution which he deems insuperable, and I proceed to examine them. "Intelligent people," he says, "know that no one knows whether there is a God or not." This is a radical assertion. To know that no one knows whether or not God is, one should have a thorough, comprehensive, and critical knowledge of the development and history of philosophic thought from Socrates to Kant and Mr. Herbert Spencer; and I venture

to think there are not a dozen intelligent Americans who are willing to claim that they possess such knowledge. Nearly all intelligent men, in every age, including our own, have believed in God, and have held that they had rational grounds for such faith. What new information, what deep insight, what access of mental strength have the intelligent people of Colonel Ingersoll gained, that they know that no man knows whether God is? Has any argument for God's existence, however it may have been modified, been invalidated or even weakened by the revelations of science? Kant's criticism of reason has doubtless affected theistic, as it has influenced all modern thought. He has shown that all our knowledge is a synthesis of contingent impressions and necessary conditions; and he and the agnostics maintain that we know only the conditioned; but they are bound to assume that we know also the conditions of thought, and these conditions are unconditioned, since they are necessary. We cannot know the relative without knowing the absolute, nor the phenomenal without knowing the noumenal. Modern agnostics, following the lead of Kant, deny the objective validity of the conditions of thought; but consciousness witnesses that the subjectivity of any true category is inconceivable. The proofs of God's existence,

which Kant's criticism apparently weakened, have during the last twenty-five years steadily gained in the estimation of the best and most impartial thinkers. Stuart Mill, who had been brought up an atheist, recognizes their force, in the Essays published after his death. The cosmological, the teleological, and the ontological arguments in favor of theism, though the manner in which they are urged has changed to conform with our widening knowledge, have lost none of their power to convince.

No believer, it is needless to say, claims that we have an adequate knowledge of God, for this would be a denial of the necessity of faith. He alone can grasp His own infinite perfection, and we look to Him as to the sun, with eyes blinded by the too great light. But is not all knowledge partial ignorance? So long as we walk contented through the world of fact and appearance, our path is smooth and our progress secure; but when we attempt to look beneath and ask ourselves what anything is apart from its sensible presentation, we sink into boundless regions, where intellectual sight grows dim. The mind is superior to whatever it comprehends, and hence the Infinite Adorable must forever clothe Himself in mystery. But our knowledge of the truth of science is not more certain or more clear than our knowledge

of God's being. We know that matter is, but what it is we can only conjecture. It can be known by us only in terms of mind, and hence our knowledge of the soul is more intimate and more immediate than our knowledge of corporeal substance. Unless we are willing to accept the crude realism of the uneducated, we cannot hold that matter is an object of experience. God is the idea of ideas, the ultimate in thinking, without whom all thought is chaotic. Knowledge begins and ends in belief. We trust the testimony of the senses, and the facts they reveal to us are received on faith. We can know the minds of our fellow-men only by inference, and in the same way we know God. We do not claim that knowledge without faith is sufficient, or that we are able to explain all the intellectual difficulties by which our belief in God is beset. From the very fact that the idea of God is comprehensive of all ultimate ideas it is more open to assault than any other. But the inference from difficulty to doubt is illogical — they are incommensurate terms. There are causes of belief which are not reasons. Our faith in the freedom of the will is irresistible and fatal, and yet there is no logical proof that we are free. It is difficult to answer the arguments of the idealist, but our confidence in the objective reality of the external world remains

unshaken. The determinist has weighty considerations to show that freedom is impossible, but all the same we remain conscious of our freedom; the atheist and agnostic advance with confidence to prove there is no God, or that man cannot know there is, but the human soul, in the midst of a transitory and shadowy world, cleaves to the Eternal, the source of life and love and hope. Americans believe in God, believe they know He is, and to assure them, as Colonel Ingersoll does, that such faith is evidence of lack of intelligence, will, I imagine, leave the fact unchanged.

But, if we are, as a nation, to recognize that there is a God, what God, asks Colonel Ingersoll, shall we choose: the God of the Catholics, of the Presbyterians, of the Methodists, or the Baptists? This objection is childish, and it is enough to answer, that whatever doctrinal differences on other points may exist among them, Christians and Jews acknowledge one and the same God, as Republicans and Democrats have the same country, as men of science have for the object of their investigations one and the same nature, however various and contradictory even their views and conclusions may be.

"The government of God," Colonel Ingersoll urges, "has been tried," and he thinks, has been found wanting. It was tried in Palestine; in

Europe, during the Middle Ages; in Geneva, under Calvin; in Scotland, under the Presbyterians; in New England, under the Puritans; and as Colonel Ingersoll holds, the result, in every case, was failure, cruelty, and misery. But we are indebted to the Government of God in Palestine for our moral earnestness and strength, our passion for justice and righteousness. The influence which radiated from Jerusalem has stimulated and invigorated every people which during the last nineteen hundred years have risen to a higher, purer, and more intelligent life. The Middle Age sprang from the chaos which resulted from the ruin of pagan civilization and the incursions of the barbarians. It brought order out of chaos, saved Europe from Mohammedanism, created parliaments, instituted trial by jury, invented the printing-press and gunpowder, built the social structure upon the monogamic family, preserved the literatures of Greece and Rome, produced the manifold and sturdy kind of life which made Shakespeare possible and which he has made immortal, wrested the charter of popular rights from a tyrant's hands, and when it was about to fade away before the coming age, as the moon grows pale when the sun

> "Tricks his beams, and with new spangled ore
> Flames in the forehead of the morning sky,"

it sent Columbus to open another world to human energy. The Puritans of New England have impressed their character upon the whole country. To them we owe much of what is best in our life. They had the faults which spring from intellectual narrowness and religious prejudice, but when I consider their qualities I know not where to find such men to-day.

The government of God has, indeed, been tried; but has the government of atheism or agnosticism been tried? If there has ever been a government of atheists it has existed only among the lowest savages; and as a system of thought, atheism gains acceptance only in epochs of decadence. It is a creed of despair. A universe of ever-beginning evolutions, which forever end in dissolutions, to begin and end again, without end, is a universe which makes pessimism the only possible creed. And as for the government of agnostics, who are simply hopeless skeptics, it will be sufficient to quote Goethe's words: "All epochs of faith," he says, "are epochs of glory, which uplift souls, and bear fruit for the present and the future. On the contrary, the epochs in which a sad skepticism prevails, throw, at the best, but a passing gleam, whose light does not reach the eyes of posterity, because no one wishes to devote himself to the study of sterile things."

But Colonel Ingersoll's thesis that the recognition of God in the Constitution must have, as its necessary result, a theocracy, is untenable. It is, indeed, manifestly absurd, and flies in the face of facts known by all who know anything. Is the government of Massachusetts theocratic? In the Constitution of that State, there is more than the recognition of God's being. "It is the right [I quote from the Constitution], as well as the duty of all men in society, publicly, and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe." "If God is allowed in the Constitution," says Colonel Ingersoll, "man must abdicate. There is no room for both. If the people of the great Republic become ignorant enough and superstitious enough to put God in the Constitution, the experiment of free government will have failed. . . . With religion government has nothing whatever to do. . . . If a nation is Christian, will all the citizens go to heaven? . . . There can be no such thing as a Christian corporation. Several Christians may form a corporation, but it can hardly be said that the corporation thus formed was included in the atonement. For instance, several Christians form a corporation, — that is to say there are seven natural persons and one artificial, — can it be said that there are eight souls to be saved?" This kind

of writing, which runs through the whole essay, is boyish trifling, or worse. It is the kind of American style which the cultivated thinkers of the world call flippant and vulgar. To affirm that there can be no room for God and man in the Constitution or anywhere, if it have any meaning at all, is bald atheism. If to recognize God in the Constitution would prove the American people to be ignorant and superstitious, to believe in God at all is evidence of ignorance and superstition; and since Americans, as a matter of fact, with few exceptions, do believe in Him, Colonel Ingersoll must hold that they are ignorant and superstitious. To affirm that there can be no such thing as a Christian nation is to be sophistical. Nation is an abstraction, and an abstraction cannot be Christian, but neither can it be free, and therefore there can be no such thing as a free nation. "The Church has been," says Colonel Ingersoll, "in all ages and among all peoples, the consistent enemy of the human race." This is loud and clamorous talk, but empty and hollow as the rumbling of winds amid waste mountains, where no human voice has ever uttered words of sober sense. "Everywhere and at all times it has opposed the liberty of thought and expression." On the contrary, the Church has been and is the most strenuous advocate of the freedom of the will, without which

there can be no free thought, and only at times and within certain spheres has it sought to prevent the expression of honest thought. In our own country to-day there are thoughts which a man would be punished for publishing, and the latitude of opinion and utterance which in this age may be beneficial, might in altogether different social conditions be ruinous. Discussions which are helpful to mature and enlightened men would often be harmful to ignorant youths whose animal passions are ever ready to bribe what faculty of thinking they may have. The barbarian is a youth, as the savage is a child; and the Church, which has had to deal with mankind in every phase of development, has not always been able to choose an ideal policy. "It has," says Colonel Ingersoll, "been the sworn enemy of investigation and intellectual development." The Church preserved the literatures of Greece and Rome, and by the genius which forever burns there, the modern mind has been set aglow, and the classics are still the best school of the most perfect intellectual culture. The authors of scientific investigation are Descartes and Bacon. Both were Christians; Descartes, a Catholic, educated by the Jesuits, and all his life the intimate friend of priests; Bacon, a Protestant, who, in his essay on atheism, says: "I had rather believe all the fables in the

legend and the Talmud and the Alcoran than that this universal frame is without a mind. . . . It is true that a little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth men's minds about to religion." Not only the originators of modern science, but nearly all the great investigators of physical truth — Copernicus, Kepler, Newton, Leibnitz, Ampère, Liebig, Fresnel, Faraday, Mayer, Agassiz, Van Beneden, Pasteur — were or are religious men, Catholics and Protestants.

Colonel Ingersoll continues his indictment: "It has denied the existence of facts, the tendency of which was to undermine its power." The existence of what facts, shown to be facts, has the Church denied? Only fools deny the existence of well-authenticated facts; and whatever opinion of the men who have given direction to religious thought in its relations to scientific theories one may hold, there are few who will imagine they were idiotic.

"It has always been carrying fagots to the feet of philosophy." The Church bore no fagots to the feet of Plato and Aristotle, who, after Socrates, are the fathers of philosophic thought, but it preserved their writings, and its saints from Augustine to Thomas of Aquino, have been their most illustrious disciples. Colonel

Ingersoll continues: "It has erected the gallows for genius." Nay, it erected no gallows for Dante and Petrarch; for Lopez de Vega and Calderon; for Corneille and Racine; for Michael Angelo and Raphael; for Bossuet and Fénelon; for Shakespeare and Cervantes; for Mozart and Beethoven; for Palestrina and Wagner; for Goethe and Browning.

With the genius of the critic who would empty the universe of God, and leave man to wallow in the slough of matter and to be ground to atoms by the infinite fatal machine, the Church, doubtless, has never had any sympathy. Colonel Ingersoll's love of outrageous assertion is a will-o'-the-wisp which leads him into quagmires where there is no solid ground of fact or theory. A destructive critic necessarily stumbles when his style jolts from epigram to epigram. Then Colonel Ingersoll is too indignant. Indignation is a passion of which we soon weary, one which a good writer will rarely indulge, and his wrath at the ways of God and religious men, the sublime fury which the sight of a priest or a preacher arouses within him, have ceased to be interesting. Ministers of the Christian religion have doubtless, here and there, committed both crimes and blunders, but in the main they have been good men working for the good of men. It is

easy to find fault with those whose deeds have left an impress on the world's history; and believers in God and in Christ have been doers, while skeptics and infidels have for the most part been content to drift on the infinite ocean of talk and discussion. To insist upon the failures of religion and to ignore its successes is to be unfair. Montesquieu, whose testimony on this subject cannot be suspected of partiality, declares that this is a poor way to argue against religion. "If I were to recount," he says, "all the evils which have been done by civil laws, by monarchy, and by republican government, I should tell the most frightful things." Are the crimes and misdeeds, the murders and lynchings, the adulteries and prostitutions, the abortions and infanticides, the dishonesties and official venalities, the drunkenness and rowdyism, which are so common in our country, an argument against popular government? Tyrants think so, but those who love liberty forget the evil in contemplating the good wrought by free institutions; and so sophists may hold that the Inquisition and the burning of Servetus and Bruno are proofs of the harmfulness of religion, but the wise and the judicious know that accidental wrongs leave the infinite good of faith in a divine order of things untouched.

If hope were the sole boon religion brings,
Hope that the end of all is life and light,
That dawn will break through universal night ;
Hope that the fount of being upward springs,
Through graves and ruins and the wreck of things,
Borne ever Godward with increasing might,
Till all we yearn for lies within full sight,
And the glad soul its song of triumph sings, —

If naught but hope like this religion gave,
Of all we know or dream of, it were best,
Though all our life be swallowed in the grave
Like a brief day that sinks in the dark west,
Dying forever in the gloomy wave
And of mere nothingness eternal guest.

The seventy or eighty thousand Christian ministers in the United States to-day, Protestant and Catholic, are free from all theocratic pretensions; they would repel, if it could be made, any offer of union of Church and State; they are lovers of liberty, civil and religious; they accept science as the natural revelation of God and the friend of man; they with their brethren are busy with every kind of work that can comfort, console, strengthen, uplift, enlighten, and purify the children of men. That here and there some should fail is insignificant. The great army still moves forward bearing the banner of faith toward God and toward immortal life. We are a Christian people — why should we be ashamed to confess our faith?

What true American would not resent as an insult the imputation that ours is a godless nation. Both Houses of Congress open their proceedings each day with prayer, the President appoints each year a day of thanksgiving and prayer, and, when occasion requires, a day of fasting and humiliation. Christianity, in fact, though not legally established, is understood to be the national religion. No political party is hostile to it, or to any particular body of Christians. The churches are as popular as any of our other institutions. Though the Puritan Sabbath is gone, the observance of Sunday is general. The interest in theological questions, however controversial methods may have changed, is still keen, and if now the wave of agnosticism seems to be rising, it will break and subside, like many another wave of unbelief in the past. Nearly all the works of active beneficence, in which no country surpasses the United States, are carried on by religious men and women. Our moral standard is Christian, and religious faith is the paramount impulse to good. No people has ever become civilized without the guidance of religion; and if a race of men could be found who should think there is no God and that they are the highest beings in the universe, it is impossible to imagine that they should not sink to lower and lower planes of

life. For such men the world could be but a machine, and the enthusiasm which springs from faith in divine ideals would die within their hearts. Their whole of life would be but this: —

Man wakens from his sleep within the womb,
Cries, laughs, and yawns; then sleeps within the tomb.

Who would exchange the passionate soul of youth for knowledge? Who would barter the ecstasies of faith, hope, and love for the truths of science? Who would not prefer the longing for eternal life to a whole lubberland of sensual delights? Nay, is not the dream of heaven better than the things we see and touch? Hitherto, at all events, civilized society has rested on religion, and free government has prospered only in religious nations; and if we are wise we shall not imagine that we are exempt from this law. A true statesman will look to other things than questions of finance and the machinery of government. He will seek to keep the inner source of life strong and pure, and will know that nothing has such power to do this as true religion. What good reason, then, is there why we should not write God's holy name upon the title-page of our organic law? The doing this would add to patriotic zeal something of the glow and fervor of religious faith. It would

be a recognition of the fact that man's soul craves for infinitely more than any government can give; it would awaken in us a deeper consciousness of the providential mission, which, as a nation, we are called to fulfil; and it would infringe upon the rights of no human being.

V.

EDUCATION AND THE FUTURE OF RELIGION.

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life. — St. John, vi. 64.

RELIGION is life in and with God through Christ Jesus; and the stronger, the purer, the more loving the life, the higher and the holier is one's religion. The Saviour came that men might have life and have it more abundantly. In Him the life of the Eternal is made manifest. He has given to the world a truer idea of life's worth, of its sacredness, of its meaning and end, than without Him it is possible to have. His words are spirit and life, the preaching and practice of life. They that know and love Him are refreshed by rivers of living water. They that follow Him have the light of life. He is the way, the truth, and the life. His whole work is in favor of life. He gives sight to the blind, speech to the dumb, strength to the weak, courage to the despondent, faith to the doubting, pardon to sinners. He lays

down His life that men may have immortal life. He is the resurrection and the life; and they that believe in Him, though they be dead shall live. He is a vital principle for the whole human race. He answers the deepest cry of man's nature, which is for life and liberty. The highest life is the highest we can know. It is perfect power, knowledge, goodness, beauty, love. In God it is revealed as a trinity; on earth, it appears as a trichotomy. It is vegetable, animal, human: it is physical, intellectual, moral. It manifests itself in faith, hope, and love; in art, science, and religion; in the individual, in the home, and in the social aggregate. All values derive their worth from their power to sustain and develop life, and the importance of institutions is measured by their influence on life.

Life, more life, ever-increasing life, is the end; as absolute infinite life is the cause and beginning of all things. All else is but a means. A soul that thinks and acts in the light of thought and love is more than a universe of suns and planets in which there should be no conscious life. Hence material progress is good only in so far as it serves spiritual ends. The world exists for man; and man exists that he may know and love God, and thereby ceaselessly grow in power and quality of life, become

more and more like unto the eternal and all-perfect Being, by whom and in whom and through whom and for whom he must live or else dwindle and perish.

The law of man's life, therefore, is growth. He must continue to grow, or he will lose vital force; and as he develops, the institutions whereby his life is sustained and fostered must adapt themselves to his increasing wants. As in order to live he must renew himself, and therefore change, the environment in which he is placed must lend itself to his widening needs, and therefore change. As God gives to Nature the power of self-renewal, it is incredible that He should refuse this power to His higher spiritual creation.

Growth is development, and the universal means God has given us to unfold and strengthen our being is Education. The noblest individuals, the noblest races, are those which have received the best education. Religion itself, the worship of God in spirit and in truth, can be maintained only by education. By doing and by teaching, by suffering and by dying, Christ founded the kingdom of heaven. He commanded His Apostles to go and teach all men, having shown them first that they could be true apostles and teachers only by loving one another, by loving all men, by lov-

ing human perfection, the image of God in the soul. The secret of power lies in education, in the education which strengthens and illumines the mind, which purifies and enlarges the heart, which forms and confirms the conscience. To educate rightly, we must touch the depths of man's being; we must speak to him in the innermost recesses where faith, hope, and love are born, where God is present and appealing. We may not lay the chief stress upon practices, however commendable; on usages however venerable: we must address ourselves to the mind and the heart more than to the senses and the imagination; to the reason rather than to the memory; to the whole man, if you will, but never to the logical faculty alone.

The truth which not only makes us free, but makes us strong and loving, is not a dead thing. It cannot be ticketed and laid away like specimens in a museum. It is not a collection of formulas or a set of rules. It is life, the life of the soul; it is love and beauty and goodness. It is what we live by, and it is only by loving it that it can be possessed. If we are to educate aright, if we are to make men Christ-like, we must not only help them to see God in all things, but help them to sympathy with all that He has made and makes; we must

enable them to perceive and feel His presence not alone in the monuments and deeds of the past, but chiefly in the courage, wisdom, knowledge, love, and power of those who are living and acting with us and around us. To be catholic, we must accept and rejoice in all truth and goodness. We must love not only our friends, but our foes as well; not doubting that they, too, in ways beyond our seeing, help to fulfil the divine purpose. No human being knows enough, or loves enough, or hopes or believes enough, or is happy enough. Let us, then, without fear or misgivings, throw ourselves into the great world-struggle for truth and justice and righteousness; do what in us lies, to make men Christlike, to bring the kingdom of heaven nearer, to make all understand that God is in the world, and that as man becomes more like to Him, the more shall he feel what a divine privilege it is to be alive here and now to work for the salvation of the race. To this end let us put away all narrow thoughts, all sentiments that divide and weaken. Let us be persuaded that God calls all men to a higher life even in this world: first of all, the oppressed, the disinherited, the weak and abandoned. The greatest service we can do a human being is to give him a right education, physical, intellectual, moral, and religious. If it is our duty to do good to

all, as far as in us lies, it is our duty to labor for the education of all; that no child of God may live with an enfeebled body, or a darkened mind, or a callous heart, or a perverted conscience. Since it is our duty to educate, it is our duty to give the best education; and first of all, to give the best education to woman; for she, as mother, is the aboriginal God-appointed educator. What hope is there of genuine progress, in the religious life especially, if we leave her uneducated? Where woman is ignorant, man is coarse and sensual; where her religion is but a superstition, he is skeptical and irreverent.

If we are to have a race of enlightened, noble, and brave men, we must give to woman the best education it is possible for her to receive. She has the same right as man to become all that she may be, to know whatever may be known, to do whatever is fair and just and good. In souls there is no sex. If we leave half the race in ignorance, how shall we hope to lift the other half into the light of truth and love? Let woman's mental power increase, let her influence grow, and more and more she will stand by the side of man as a helper in all his struggles to make the will of God prevail. From the time the Virgin Mother held the Infant Saviour in her arms to this hour, woman has been the great

lover of Christ and the unwearying helper of His little ones; and the more we strengthen and illumine her, the more we add to her sublime faith and devotion the power of knowledge and culture, the more efficaciously will she work to purify life, to make justice, temperance, chastity, and love prevail. She is more unselfish, more capable of enthusiasm for spiritual ends, she has more sympathy with what is beautiful, noble, and godlike than man; and the more her knowledge increases, the more shall she become a heavenly force to spread God's kingdom on earth. Doubtless our failure to win the hearts of all men is due in no slight degree to our indifference to the education of woman.

The Church, in virtue of its divine institution, has the supreme and absolute right to teach Christian truth and thereby to influence all education. To her alone Christ gave the commission to teach whatsoever He had revealed and commanded; and none who believe that He speaks the words of the Eternal Father may refuse to hearken to the voice of His historic Church uttering the things that appertain to religion and salvation. Christ did not send His Apostles to teach all knowledge, but to teach His religion; to teach the worship of God in spirit and in truth, in lowliness of mind and

purity of heart, as men who hunger and thirst for righteousness. In all that concerns the religious life the Church has the office of Christ, represents Him and speaks with His authority; and to enable her to do this with infallible certainty, the Holy Ghost was sent and abides with her. But Christ did not teach literature, philosophy, history, or science; and consequently He did not establish His Church to teach these things. He founded a Church, not an academy. *Non in dialectica complacuit Deo salvum facere populum suum.* He left natural knowledge where He found it; left it to grow by accretion and development, through the activity of special minds and races, with the process of the ages. He bade His Apostles teach whatsoever things He had commanded them —the doctrines of salvation and the principles of Christian living. These things He came to reveal; these He lived and died to plant in the minds and hearts of men as seeds of immortal life. God doubtless might have made known from the beginning all the truths of science; but this was not part of the divine economy. For thousands of years the race was left to make its way amid the darkness of universal ignorance; and when here and there a ray of light fell from some mind of genius, it seemed quickly to be extinguished amid the general

obscurity. The philosophy and the science of Plato and Aristotle had been in the world for three centuries when Christ came, but He made no allusion whatever to them. He neither praised nor blamed these great masters of all who know. Those whom he denounced were not the teachers of wisdom, but the formalists, who, holding rigidly to the letter of the law, and adding observance to observance and rule to rule, had lost the spirit of religion, had apostatized from the infinite love, which is God.

Christ came to bring immortal faith and hope and love to man. He uttered no word which might lead us to suppose that He considered literature or philosophy or history or science as an obstacle to the worship of God in spirit and in truth. He denounces greed and lust and indifference and heartlessness; but He does not warn against the desire to know, the desire to upbuild one's being on every side, to become more and more like unto God in power, in wisdom, in goodness, and in beauty. He lays the stress of His example and teaching upon religion, upon eternal things. He tells us that we cannot serve God and Mammon, but He does not say that faith and reason conflict. We are human because God is present in the soul; we have reason because the divine light shines within us — the light which enlighteneth every

man that cometh into this world. There can be no real contradiction between God and His universe, between nature and the supernatural, between faith and knowledge. On the contrary, the universe is the manifestation of God's wisdom, goodness, and power. Nature and the supernatural both come from Him; and in wider and deeper knowledge, we shall find a foundation for a mightier and more spiritual faith in the Eternal Father and His divine Son. Truth cannot contradict truth; for truth is true because it is enrooted in God, who is absolute truth and at one with Himself. Things are what they are, and God has given us reason, that we may see them as they are. The false can never be proven to be true, and the Author of truth cannot teach error or give grace to believe error. All truth is orthodox, whether it come to us through revelation, reaffirmed by the voice of the Church, or whether it come in the form of certain and scientific knowledge. Both the Church and the men of science must accept the validity of reason, and must therefore hold that reason cannot contradict itself. Knowledge and faith both do God's work, both help to build man's being into ever-increasing likeness to Him. Let us not emphasize the opposition between the temporal and the eternal. God is even here, and even now we are

immortal; and whatever helps us to do His will by serving more effectively our fellow-men, is sacred and of priceless worth. The giving of a cup of water in the right spirit is divine service; and so is the patient research which leads to a knowledge of the causes of suffering and disease, and thereby enables us to shut out pestilence or to make uninhabitable regions wholesome.

How infinitely difficult it is to preach the gospel effectively to those who live in ignorance and poverty as in the shadow of the darkness of death! All who have striven and who strive to educate the whole people, to bring opportunity of a freer and more human life to all, have been and are, whether intentionally or not, workers in the cause of Christ for the salvation of men.

With what misgiving Catholics and Protestants regarded scientific astronomy when it first began to gain acceptance! And yet what has it done but make known to us a universe infinitely more wonderful and sublime than men had ever dreamed of? So it is with all advancing knowledge. In widening our view of God's work, it gives us a more exalted conception of His absolute perfection; and at the same time it puts into our hands more efficient means of working for the good of man. A truly catholic spirit deems nothing that may be of service to man

foreign to the will of God as revealed in Christ. We hold fast to the principle of authority: and at the same time we believe that man's mind is free, and that he has the right to inquire into and learn whatever may be investigated and known. If the Church is to live and prosper in the modern world, Catholics must have not only freedom to learn, but also freedom to teach. The spirit is not a mechanism, and when it is made subject to mechanical rules and methods it loses self-activity, becomes dwarfed and formal, and little by little sinks into impotence. A servile mind can never know the truth which liberates. Christ did not found His Church to solve philosophic, scientific, or historic problems. These have been left to human research; but Catholics, if they hope to present effectively their supernatural beliefs to an age of civilization and culture, must not neglect the chief means by which the mind is made strong, supple, and luminous. Our men of ability, whether priests or laymen, must be encouraged to put to good use the talents with which the Creator has entrusted them; and to prepare them for this all-important work we must leave nothing undone to provide them with schools equal to the best. If we isolate ourselves and fall out of the highest intellectual and moral life of the world around us, we shall fatally drift into a position of inferi-

ority, and lose the power to make ourselves heard and understood. If in the early centuries of Christianity the Church was able to take to itself what was true and good in pagan philosophy and culture; if St. Augustine and St. Thomas of Aquino knew how to compel Plato and Aristotle to become helpers in the cause of Christ, why should we lose heart and imagine that the Church has lost the faculty of assimilation? She is old, indeed, but she is also young, having the promise of immortal life; and therefore she can never lack the power to adapt herself to the requirements of an ever-evolving environment.

Since Christ has made the success of His religion largely dependent on human effort, not annulling nature by grace, but heightening rather the play of free-will, we must know how to make use of our best and strongest men; for an institution which cannot make use of its best and strongest men is decadent. What is there to fear? Is it conceivable that human error shall prevail against God's truth? Does the religion of Christ, the absolute and abiding faith, need the defence of concealment, or of sophistical apology, or of lies? Truth is the supreme good of the mind, as holiness is that of the heart; and truthfulness is the foundation of righteousness. The most certain result of the philosophic thought of the last hundred years is that the primal

cause and final end of all things is spiritual, not mechanical or material. If only we go deep enough, we never fail to find God and the soul. Shall we dread the results of historical research? In the Church as in the world, good has been mingled with evil, — the cockle with the wheat. What God has permitted to happen, man may be permitted to know; and if we are wise, we may glean, even from the least promising fields, fruits which shall nourish in us a higher wisdom and a nobler courage. A righteous cause can never be truly served either by the timid or the insincere. And what is true of the history of the Church, is true also of the history of the Bible. No facts connected with its composition can obscure the light of God's word which shines forever in its pages, to illumine the path that leads to a higher and more perfect life, and in the end to everlasting life.

The fundamental principle of the Catholic theologian and apologist is that there is harmony between revelation rightly understood, and the facts of the universe rightly known; and since this is so, the deepest thought and the most certain knowledge must furnish the most irrefragable proof of the truth of our faith. The Catholic who holds this principle with profound conviction will not shrink from any test or any adversary. If faith does not give new strength

to the mind, the heart, the whole man, is it genuine faith at all? Shall we cease to desire and to strive to know, because we believe? Is it not the property of vital belief to impel to thought and action? Are not faith and hope and love, if they be living, the fountain-heads of the highest energy? Does not all history prove that right human life is possible only when men are self-active in a free and noble way, when they strive bravely for more real knowledge and greater virtue? Where we strive there is indeed danger of error and mistake; but where we rest in spiritual lethargy, decay and ruin are inevitable. A faculty unused dwindles until it ceases to be. They who dare must take risks: danger can be overcome only by encountering danger. Shall the Church speak words of approval and cheer to all her children except those who labor with honest purpose and untiring zeal, for deeper and truer knowledge? Shall she permit Catholics to fall into the sleep of self-contented ignorance, while the great world moves on and leaves them in the cerements of the grave?

Opinion rules men, and opinion is nourished by beliefs, and beliefs are created and sustained by ideas. If we permit ourselves to fall out of the intellectual movement of the age, we shall lose influence over the minds that create opinion

and shape the future. "One man of science," says von Hertling, "who works with success in the fields of research, whose name is written on the page of history in far-gleaming characters, and who at the same time leads the life of a true son of the Church, outweighs whole volumes of apologetics." The truths of salvation are doubtless infinitely more important than the truths of science; but this natural knowledge so attracts the attention and awakens the interest of the men of to-day, it so transforms and improves the methods and processes by which civilization is promoted, that it has created a new world-view, not only in the minds of the few profound thinkers and original investigators, but in the general public of intelligent men and women; and if our words are to awaken a response, we must be able to place ourselves at the standpoint of our hearers. The theologian, the apologist, the orator must be able to say to the children of this generation: "We see all that you see, and beyond we see yet diviner truth." Arguments and syllogisms have little power of persuasion. We win men by showing them the facts of life; and to do this we must be able to look at things from many points. This ability is precisely what the best education confers; for it renders the mind open, luminous, fair, supple, and many-sided.

We believe that Christ is God made manifest, and that the Catholic faith is His revelation. If our belief be not vain, the more the light of the mind is thrown upon it — its origins, its doctrines and its essential tendencies — the more divinely true and good and beautiful shall it appear to be. In the depths and amidst the beginnings of things, even the most clear-seeing must grope their way; and instead of discouraging them by throwing suspicion upon their honesty of purpose, we should be quick to overlook their errors, receiving with gratitude even the feeblest ray of light they may be able to throw on the mysteries of life and being. The good and the generous easily overlook the faults and frailties of the wise and great.

To live in the mind, to strive ceaselessly to learn more of the infinite truth, is not easy for any one. It requires a discipline, a courage, a spirit of self-denial, which only the fewest ever acquire; and when men of this strength and excellence devote themselves to the elucidation and defence of the doctrines of religion, we must honor and trust them, or they will lose heart or turn to studies in which their labors will be appreciated. If mistrust of our ablest minds be permitted to exist, the inevitable result will be a lowering of the whole intellectual life of Catholics, and as a consequence a lowering of

their moral and religious life. If we have no great masters, how shall we hope to have eager and loving disciples? If we have no men who write vital books — books of power, books which are literature and endure — how shall we expect to enter along an inner line into the higher life of the age, to quicken, purify, and exalt the hopes and thoughts of men? Is the Bible itself written with the rigid exactness of a mathematical treatise? Is it not rather a book of life, of literature, full of symbols and metaphors and poetry? What book has been so misunderstood, and misinterpreted, even, by honest and enlightened minds, even by theologians themselves?

Since the inspired writers may thus easily be misunderstood, may we not conclude that it is our duty to treat with good will and loving kindness authors who, not being supernaturally assisted, employ the talents which God has given them, and which their own tireless industry has cultivated to the highest point, to clothe the old truths with the light of the wider and more real knowledge of the universe and of human history, which the modern mind possesses? The new times demand new men; the ancient faith, if it is to be held vitally, must be commended with fresh vigor and defended with all the arguments which the best philosophy, science, and literature may suggest. Christ

came to cast fire on earth, and what does He desire but that it be kindled? *Currit verbum Dei*, says St. Paul; and again: "Woe is me if I do not preach." He is debtor to all men. On Mars Hill he speaks to the most enlightened minds of his day. He is a reasoner as well as a preacher. He places the lines of a Greek poet among his own inspired words. To this intellectual, moral, and religious activity, heightened and intensified by supernatural faith, we owe the spread of Christianity throughout the Gentile world, more than to the zeal and labors of all the Apostles. Is it credible that if St. Thomas of Aquino were now alive he would content himself with the philosophy and science of Aristotle, who knows nothing either of creation or of providence, and whose knowledge of nature, compared with our own, is as that of a child? St. Ignatius of Loyola says that to occupy oneself with science, in a pure and religious spirit, is more pleasing to God than practices of penance, because it is more completely the work of the whole man. Is not theology, like the other sciences, bound to accept facts? To deny a fact is to stultify one's self. But how shall we know what is, if we are ignorant of the world-wide efforts of men of learning and intellectual power to get at the facts of the universe? The supreme fact is life;

and only that is true, in the best sense of the word, which is favorable to life, to its growth, its joy, its strength, its freedom, its permanence. Whatever dwarfs, whatever arrests, whatever weakens life, is evil.

The great purpose of genuine education is not to store the memory or to accustom to observances, but to strengthen man with his own mind, to rouse him to higher self-activity, to vivify him, to give him fresh faith, hope, and courage, to deepen the foundations of his being, to cultivate his faculties, to give him a firmer grasp of truth and a clearer view of things as they are. Whatever narrows, whatever hardens, whatever enslaves is foreign to the purpose of education. We should dread nothing so much as what undermines spiritual energy; for unless man's highest powers are stimulated and kept active, he falls into sensual indulgence, or becomes the victim of a weak and skeptical temper, no longer able to believe anything, or to hope for anything, or to love anything with all his heart. This is the temper of decadent races, of perishing civilizations, and of dying religions. Losing the power to believe with vital faith in God and in the soul, men cling to the phantom life of cheap and vulgar pleasures. They seek gold and position; they trust to mechanical devices, to political schemes; they worship the

rising sun; their truth is what is popular, their good is what makes for present success. Having no firm hold of the Eternal and Infinite, they believe in human cunning, not in the might of divine truth. They forget that all truth is orthodox, and that behind all truth stand the veracity and the power of God, who makes Himself known in the laws of science, as in the majesty of the everlasting mountains and the starlit heavens. As a kind word spoken for the love of God and man becomes religious, so a right spirit consecrates human action in whatever sphere. "Whoever utters truth," says St. Augustine, "utters it by the aid of Him who is truth itself." A devout and illumined spirit sees all things bound together in harmony and beauty about the feet of the Eternal Father. Knowledge confirms faith, and faith impels to knowledge. Religion nourishes morality, and morality strengthens and purifies religion. Art, in reflecting some feeble rays of the infinite splendor, opens vistas of the diviner life. Science in showing that order reigns everywhere, even in the midst of seeming discord, that all things are subject to law, gives us a clearer perception of God's infinite wisdom and power. Material progress itself in making earthly things subject to human knowledge and skill, fulfils the will of the Creator who made all things for man.

Thus science and art and progress all conspire with religion to upbuild man's being and to mould him into ever-increasing likeness to God. It is in religion, however, that the conquering might of the spirit is best revealed, and this of itself is sufficient to give it supremacy. It is not merely a world-view, a creed, and a worship; but an original and historic manifestation in human life of the primal Power, which transforms and liberates. It is the breaking through of the inner source of being, of God, who reveals Himself to the lowly minded and the pure of heart, as the beginning and end of all that exists; as the One Eternal Absolute, in whom and by whom and for whom all things are. The soul that is conscious that religion rests upon this everlasting foundation is not troubled by misgivings as to its truth or usefulness. It is God present in the innermost part of our being; it is Christ working with the Almighty Father to redeem man from subjection to the transitory and apparent, from the lust of the flesh, from greed for what ministers to the senses alone. Thus it is an independent world, a kingdom in itself, able to endure and to remain the same in the midst of an order of things that is forever changing and passing away. Whatever alteration may occur in the views of the intellectual, whatever decay or transformation of

political and social institutions may take place, religion, the Catholic religion of Christ, shall abide, still endowed, after the lapse of however many ages, with its original freshness and vigor.

As our faith in the Divine Master and in His work becomes more vital, more radically part of all our thinking and doing, the more able shall we become to transcend the seeming contradictions and obstacles, from whatever source they spring; the more clearly shall we perceive that our radical experiences and highest intuitions are in harmony with His truth, without which all life, however happily environed and attended, is inchoate and meaningless; for if there is no possibility of a living union of the divine and human in the innermost depths of being, all hope and faith and love are vain, possession a torment, and knowledge a deceptive light that lures to destruction; and as the craving for redemption from death, the craving for immortal life becomes more deeply and livingly inwrought in human consciousness, the more shall we be brought to look on religion as our most essential need, as the soul of life, and the less shall we be willing to identify it with political institutions, or to degrade it to a means to worldly ends. Religion shall be dear to us not chiefly because it comforts and consoles; not because it conserves and protects our temporal interests and

possessions: we shall love it for itself, as that for which a man should be willing to sell all that he has; as the most priceless gift of God, the gift whereby He bestows Himself. Then again men of might shall learn to love us; kings shall come to offer homage, not with affected reverence or for selfish ends, but because they shall feel that in the Church there is an open fountain of life — of the life which, in their best moments, all feel to be the essential need of man.

Then above all, the poor, the afflicted, and the disinherited, who heard Christ gladly and who have always loved His Church when she has not been presented to them in some caricature, shall gather round us, feeling that in us the purest and tenderest love is wedded to the highest thought and the most certain knowledge; that the essential point is good-will and righteousness, that the creation of a right heart is the end of ends, compared with which the most splendid achievements of worldly knowledge and power appear theatrical and unreal, an unsubstantial pageant which dissolves and leaves not a rack behind. From us they shall learn to understand that a man is worth what the things are worth which he knows and loves and believes in with all his heart; that his life does not consist in what he possesses; that to be is more than to own; that place and pomp

and ceremony are superfluous where great souls live and act. We shall be able to teach the multitude to look above and take new heart in a world which has never yet been theirs. We shall not walk as though we made apology; we shall not speak with bated breath, as though we feared lest the great world hear us; we shall know and be able to make men understand that the life which is guided and controlled by the ideas of truth, beauty, and goodness, as these are revealed in Christ Jesus, possesses absolute and indefeasible worth. As the great minds of the early Church sought their mental culture in the philosophy and literature of Greece and Rome, deriving from them, despite the errors by which they are disfigured, fresh vigor and new arguments wherewith to defend the faith, so shall we learn to find in the philosophy, literature, and science of our own day — whose intellectual, moral, and religious content is so much richer than that which gives value to the writings of the ancients — helps to higher education and wider views. The wise are willing to learn from every man, and the good convert what is evil to divine uses. An empire must continue to conquer, or it shall be brought to ruin. A spiritual power must bring forth new things, or the old will fall into discredit. If we suffer ourselves to grow timid, if we become

confused and hesitate, if we turn away from the foe instead of confronting him, how shall we hope to inspire confidence in our own sincerity, or in the righteousness of our cause? If we would spread the faith, we must go forth into the world where men think and act; we must be prepared to meet all adversaries and to make reply to all objections. We must think before we can think alike. We must strive to understand those who differ from us, for agreement is possible only when we understand one another. If it is a Christian's duty to have pity for men in their sins and miseries, can it be right to refuse compassion to those who are in error? Are we not all weak, rather than wicked; ignorant and blind, rather than perverse? Let us draw closer together; let us believe in the good-will of the most, which is the essential good. If we are Catholic, shall we not first of all be catholic in our love, in our readiness to accept all truth, and to do good to all men? The surest way to improve our fellows is to treat them as though they were what they should be. It is our duty to make appeal to the best that is in man, to encourage all, individuals and peoples, to put whatever gifts God has bestowed upon them to the best uses.

Let us not believe that a dead uniformity is the sovereign good. With St. Paul, let us

recognize a variety of gifts, and be glad that it is possible to serve God and man in many ways. There was never yet genuine thinker, or poet, or artist whose work may not be brought, if we are strong and clear-sighted enough, to contribute to the cause of pure religion. The theologian, the preacher, and the apologist who are ignorant of the best that has been thought and said by the makers of the world's literature, cannot have the culture, the intellectual vigor, the openness and pliability of mind, without which, short of miracle, it is not possible rightly to commend divine truth to an enlightened age. They whose vocation it is to be public teachers, to mould opinion, and to direct thought, must have more knowledge, a wider outlook, a firmer grasp of spiritual realities than those whom they seek to enlighten and guide. The deepest truth seems shallow when uttered by the frivolous; the holiest things seem to lose half their sacredness when they are entrusted to the coarse and ignorant. It is not enough that the minister of religion have a pure and loving heart, a strong and disciplined mind: he must also have the breeding and culture of a gentleman. Manners are not idle; they spring from inner worth; they are the flower of high thinking and plain living. Christ, it has been said, was the world's first gentleman, and they who

live and act in His spirit must be gentlemen. If we build majestic temples, if we construct our altars of costly marbles, if our sacred vessels and priestly vestments are made of gold and silk and studded with precious stones, why shall not they who offer sacrifice and who preach the gospel be required to be clean and decorous, fair and gracious? If it is vanity to speak with ease and elegance, to pronounce with correctness and distinctness, to read with right intonation and emphasis, then must we not say that it is vanity also to erect gorgeous edifices wherein to worship God, who, as St. Paul says, may not be shut in houses made by human hands? If the priest is to be educated at all, he must receive the most thorough and complete education. He must trust wholly to grace, or he must spare no pains whereby endowment may be developed into faculty.

Thomas à Kempis speaks truth when he says that a humble peasant who serves God is better than a proud philosopher who, neglecting his own perfection, considers the course of the stars. But they who seek to know the best that is or may be known, need not therefore neglect their own perfection; while they who are content with ignorance are necessarily careless of the true self. To labor, in the right spirit to strengthen and illumine the mind, is

to strive to make oneself more like unto God, more capable of doing divine work. Does not the Saviour teach that they who make the best use of the talents confided to them receive the most gracious approval? If God chooses the weak to confound the strong, He does not refuse the service of men of exceptional intellectual power and moral energy, as the calling of St. Paul proves. The supernatural transcends nature, but does not annul it, as God is transcendent and yet immanent. He is the power behind the material universe, as he is the power within the soul of man. Revelation can be made only to rational beings, and reason impels to the investigation of all that is intelligible. To forbid men to think along whatever line, is to place oneself in opposition to the deepest and most invincible tendency of the civilized world. Were it possible to compel obedience from Catholics in matters of this kind, the result would be a hardening and sinking of our whole religious life. We should more and more drift away from the vital movements of the age, and find ourselves at last immured in a spiritual ghetto, where no man can breathe pure air, or be joyful or strong or free.

The young, who are the hope of the future, can be won and held only by the highest ideals, in the light of which they may thrill with hope,

and feel that it is a blessed thing to be alive and active, to fight the good fight and, if need be, to perish in a worthy cause. To speak to them with contempt of what the nineteenth century has done, of its science and literature, of its truer knowledge of the past, its keener critical sense, its amazing progress in carrying out the divine command that all things be made subject to man, of the success with which it has battled against ignorance, poverty, and disease, would be to fill them with contempt for ourselves, as being men without understanding and without heart. We must indeed warn them against pride and conceit and halfness and dilettantism, against irreverence and knowingness; but it were a fatal mistake to imagine that we can do aught but harm by seeking to inspire them with a distrust of science and culture, or with a dread of the influence of such things on religious faith. We of all men should be able to walk with confidence in the paths of knowledge. Since we are glad to receive money and to have the favor of men in high places to assist us in our spiritual work, how shall we be willing to lack the help of thoroughly disciplined and enlightened minds, to lack the power of thought which is the most irresistible force God has given to man? If we look upon theology as merely a system of crystal-

lized formulas, as a science which need take no cognizance of the general culture of the age, content with presenting the old truths in the old way, as merely a larger catechism, with a more detailed exposition of definitions and refutations, we deprive it of power to influence men who are all alive with thoughts urgent as the growth of wings; who in the midst of problems which the new sciences raise and accentuate, have grown confused and begin to doubt whether human life shall not be emptied of its spiritual content. All knowledges are related, as all bodies attract and help to hold one another in place; and if we hope to commend and enforce revealed truth with efficacious power, we must be prepared to do so in the full blaze of the light which research and discovery have poured upon nature and the history of man. If, in consequence, we find it necessary to abandon positions which are no longer defensible, to assume new attitudes in the face of new conditions, we must remember that though the Church is a divine institution, it is none the less subject to the law which makes human things mutable, that though truth must remain the same, it is capable of receiving fresh illustration, and that if it is to be life-giving, it must be wrought anew into the constitution of each individual and of each age.

Only that is properly ours which is kneaded into our religious and moral life, by our own thinking, praying, and doing. What we hold but formally is as a garb which may be thrown aside as easily as it is assumed. The soul, like the body, needs to be nourished and refreshed ceaselessly, or it becomes enfeebled and falls into apathy. Only those are sources of spiritual power and influence who continue to drink from the great fountain-head of truth and goodness. Hence the best education, that which, whatever the method or process, we should always and above all seek to give, is the education which creates within the soul a quenchless thirst for knowledge and righteousness. Our young men when they leave our schools cease to be self-active, and become helpless, because we have failed to inspire them with a divine discontent, an ever-present yearning for higher wisdom and worthier action. If we are to hope for improvement in this all-important matter, we must begin by providing our colleges, seminaries, universities, with a body of thoroughly trained and cultivated teachers. Every animal begets its like: the strong call forth strength, the loving inspire love, they who continue to grow awaken in others a desire for ceaseless growth.

One of the five wounds of the Church, as Rosmini sees them, is the inferior kind of

professors to whom we entrust the training of those who are to be the guides, instructors, and models of the multitude. Things have hardly improved since his day. Those who hold chairs in our institutions of learning still lack the best pedagogical knowledge and skill; still lack thorough acquaintance with the best philosophic, theological, scientific, and literary thought of the age. They lack the wisdom which only long and deep experience of life can give: they are, with few exceptions, still insufficiently remunerated and still look longingly to the time when they shall be permitted to take up some other kind of work. To make the situation worse, there is a tendency to confine clerical education exclusively to the seminaries, the result of which must be a lowering of intellectual and scientific culture in the priesthood. "The Church," says Cardinal Hergenröther, "could not give greater pleasure to its deadly enemies than by destroying the theological faculty of any university, or by calling away from it its ecclesiastical students." In the days of their greatest power, the Popes deemed it a privilege and an honor to foster and protect the universities which have had so great a part in creating our Christian civilization. What was good and necessary in an age of comparative ignorance is even more desirable and indispensable in our

own, in which education has become the most potent factor in the world's progress, in which our manifold and ever-growing science has placed in our hands new and undreamed-of forces wherewith to direct and control political, social, and economic life.

There is nothing now that is not investigated and discussed, nothing that is not called in question, nothing that is not considered from every point of view. We know vastly more than the Alexandrian, Cappadocian, and Antiochene doctors, who built the foundations of theological science; more than St. Augustine and St. Jerome; more than Alcuin and Scotus Erigena; more than the great Masters of Scholasticism. The Scholastics were almost wholly unacquainted with the Christian literature of the second and third centuries; they had little Hebrew and Greek, and but an imperfect knowledge of Aristotle himself, whose philosophy formed the groundwork of their teaching. The ancients belong to the world's youth, while we are old with the wisdom and science which the experience, the research and study, the defeats and victories of thousands of years have brought us. We have not only greater knowledge than they, but we have developed a critical and historical sense which they had not, and which gives the student a clearer view of the

meaning and content of scripture, of the development and history of the Church, than hitherto it has been possible to have. It were idle to deny that the mighty movement by which the age is impelled is a menace to much that is precious — nay, to much that is of vital and absolute worth. The uttermost truth, we are told, is sad. We are told that God is a myth, and consciousness a curse; or, in another mood it is affirmed that nothing can be known save what we see and touch, and that our first and only duty is so to shape the world that it shall be well with us here, for there is no reason to think that there is another and better life; that the Eternal is but a stream of tendency, whose general drift seems to associate right conduct with happiness; that no voice from heaven has ever spoken, and the divinest truth we know is that which genius utters; that we are under the fatal sway of a mechanical universe, and that free-will is a delusion. Hence some turn to the worship of Mammon, and some to that of the goddess of lubricity, while the great multitude are losing hold on eternal things, and are wandering aimlessly, without God and without hope. Here multitudes fall into indifference and formal observance; there they follow credulously every advocate of a new belief. No opinion is too shallow or too absurd to gain adherents; no scheme

too visionary or too fantastic to win helpers. As the world is filled with advertisements of remedies for all bodily ills, so on every side, men come forward with panaceas for all our political, social, and moral diseases. In the midst of the universal confusion we are ready, like the ancient Greek, to cry to God to come to teach and deliver us.

Is it possible to look on the great, eager, yearning, doubting, and suffering life of man, and not to feel infinite desire to be of help? Can we believe in our inmost being that we have the words of eternal life, and not be roused as by a voice from heaven, from our indifference and somnolence, from our easy contentment with formal education and half knowledge? We do not need new devotions and new shrines, but a new spirit, newness of life, a revivification of faith, hope, and love, fresh courage and will, to lay hold on the sources of power, that we may compel all knowledge and science to do homage to Christ, and to serve in the noblest way all God's children. We must be resolved to labor to see, not only things as they are, but ourselves, too, as we are. Where self-criticism is lacking, whether in individuals or in social aggregates, decay and degeneracy inevitably set in. If there are true and wholesome developments of life and doctrine, there is also

a false and morbid evolution, against which we must be ever watchful. Ceaseless vigilance is not the price of liberty alone, it is the price we must pay for all spiritual good; and how shall we be ever vigilant, if we are forbidden to criticise ourselves and the environment by which our life is nourished and protected. As walking is a continuous falling and rising, so all progress is an upward movement through error and failure toward truth and victory. As the decay of races, the ruin of civilizations, the downfall of states, are seen in the end to be helpful to the progress of mankind, since they do not perish wholly, but contribute something of their vital substance to those that follow; so the history of human thought shows that while systems rise and pass away, even the errors of sincere and original minds, associated as they are with truth, aid in some way the general advancement of knowledge and culture. All things work together for those who love God. Action may not be dissociated from thought, nor thought from action. Doubt is overcome, not by abstracting and arguing, but by doing the thing which is given us to do. The intellect is not the centre and soul of life; and knowing is not the whole of being. Faith is not a conclusion from a line of reasoning. We cannot bind our destiny to the conquests of the mind.

We have power to think, but our chief business is to act; and therefore we must forever and forever fall back on faith, hope, and love, and on the conduct they inspire, or we shall be driven forth into the regions of mere speculation, into a dreary world of empty forms.

Nevertheless, in an age like the present, the doctrines of revealed religion can be rightly presented and enforced by those alone who know philosophy and science, history and literature.

Hence the education which once may have sufficed is no longer sufficient. The old controversy between Catholics and Protestants has, to a large extent, lost its meaning, because problems of more radical import have forced themselves on our attention. In the presence of the criticism to which the Bible is now subjected, we are less concerned to show that it is not an adequate rule of faith, than to defend its authenticity and inspiration. The discussion of its dogmatic teaching is giving place to a more earnest desire to make ourselves acquainted with the spirit and life that breathe in its pages. Too long have we all, Catholics and Protestants alike, busied ourselves with disputations about the meaning of texts, while we have drifted away from the all-tender and all-loving Heart of Christ. We have been too eager to make

the Scriptures a pretext for argument and contention, and have forgotten the love by which alone men may know that we are the followers of Him who died for all. The Bible, considered as a rule of faith, has been so misused that many of us have lost sight of its divine use as a book of religious education, as a book of life, of the highest, holiest, and most blessed life.

No merely human writings, however pious, devout, enlightened, and profound their authors may be, can take the place of the Sacred Scriptures, of the words of the Holy Ghost himself; and the more this fountain-head of religious inspiration is neglected, whether by priests or laymen, the more shall we sink into mere forms and observances, into a mechanical and lifeless worship, into casuistical inquiries into what is or is not permissible. The tendency of these things is to narrow minds, to deaden consciences, and to make us oblivious of the fact that the sacraments themselves require right dispositions in the recipients. Where such a temper prevails, where religiosity is substituted for religion, conscience loses its meaning as God's primal and most authentic voice, character is undermined, and individuals and peoples degenerate and are brought to ruin. The preacher ceases to have faith-inspiring, life-giving power, and

contents himself with commending ceremonies and practices, or with the commonplaces of moral homily, unable to find words which well from the innermost parts of his being, where God speaks to the soul and enforces the message it utters. The great truth that Christian piety is fostered rather by the prevalence of spiritual ideas than by the predominance of ecclesiastical persons, no longer determines our course of action.

Not at the altar, or in the pulpit, or in the confessional alone, must the priest be prepared to show himself as Christ's minister: he should possess the breeding and culture needed to make him a leader in all spiritual movements, whether for wider knowledge, or larger liberty, or sweeter and purer life. On whatever subjects are of vital import to human welfare, the people should be willing to hear him, as the multitude flocked to the Saviour, not in the synagogue, but on the sea-shore, and the hillside, and in the desert, to drink eagerly the words of life. In giving his countenance and aid to the cause of temperance, of public morality, of law and order, in laboring to uplift the poor, to do away with political corruption, to secure the enforcement of the principles of sanitation and hygiene, and thereby to help to prevent the spread of contagion and pestilence; in seeking to correct

the abuses of the theatre, and to restrain the license of the press; in striving to promote good-will and Christian charity, by co-operating with his fellows in worthy enterprises, whether or not their creed is his own — in all this he works with God for the welfare of men. If it is part of Christian duty to give alms, to build hospitals and asylums, to instruct the ignorant and to counsel the doubting, it is not less so to seek out with diligent industry and patient research the means whereby sin and misery and poverty may be prevented.

The priest best commends his sacramental power and authority, not by emphasizing it, not by calling attention to it, but by leaving nothing undone whereby he may make himself a true, noble, and helpful man; by so ministering in all things that men shall see in him a follower of the mild, meek, and serviceable Master; a child of the Eternal Father, who is all-wise, all-strong, and all-loving. He may not confine himself within monastic walls, may not rest content with a culture and discipline that are merely theologic and ascetic: he must go forth into the great world as a guide and leader — into the world that is controlled by opinion, dominated by aims and ideals, which it is his business to bring more and more into harmony with the truth and love revealed in Christ. He must

know that to win men, we must have sympathy with them; that to gain their good-will and confidence, we must make them understand and feel that we are able and eager to help them. So only shall it come to pass that laymen shall again take an active interest in the welfare and progress of the Church, and shall again find it possible to co-operate with the priesthood in whatever may further the cause of religion and civilization.

I have spoken of what is required of Catholics in the present age, from the point of view of an American Catholic. This point of view, it seems to me, is that which is, or should be, taken in the English-speaking Catholic world; for in every part of the earth where English is the language of the people, there is a similarity of political, social, and religious conditions, so far, at least, as Catholics are concerned. In the ever-widening domain of the British Empire, in the ever-growing territory of the American Republic, democracy is triumphant; and in all these vast regions, with the exceptions of the Anglican Establishment and the Scottish Establishment, there is a separation of Church and State; a separation which those who are competent to judge recognize as permanent. There is everywhere freedom to write, to publish, to discuss, to organize; and there is no

subject of thought, no sphere of action, no interest which it is possible to fence about and shut in from the all-searching breath of liberty. This condition of things exists; every influence maintains and strengthens it; and so far as we are able to see, it does not appear that any earthly power can change or destroy it. It is a state of things English-speaking Catholics accept without mental reservations, without misgivings, without regrets, which are always idle; and the common rights which are ours in the midst of a general freedom, have stirred in us an energy of thought and action, which have led to triumphs and conquests that have not been achieved by Catholics elsewhere in the wonderful century that is now closing. A hundred years ago those who spoke English did not count at all in the Catholic Church. They were few, poor, and ignorant. Their fathers had held to the old faith at the cost of all the earthly things that men most seek and cherish. In England they were a handful, forgotten and forgetting. In Ireland they were ground by the penal laws, a system of tyranny the best adapted of all ever contrived by the ingenuity of oppressors to degrade and dehumanize a people. In America they were a small body confined to a few counties in Maryland and Pennsylvania, without education, without influence, without consideration.

It would have been deemed as probable that the worship of Jupiter should revive among us as that the Catholic religion should reflourish.

What a marvellous transformation has taken place in the last fifty years, for it is scarcely longer than that since the Catholic revival in the English-speaking world began. More than one-fifth of the bishops who govern dioceses are now found in the British Empire and in the United States. The Catholics who speak English are twenty millions or more. In the last half century they have built probably as many churches, schools, convents, and institutions of charity as the two hundred million Catholics besides. There have doubtless been losses, but in the midst of struggle and battle loss is inevitable. Has there, then, been no falling away from the faith, no decay of spiritual life among the Catholics of other nations? Are not our losses in America to be attributed largely to the indifference or ignorance of many of those who had come to us from countries that are called Catholic? The root of the evil lies elsewhere than in our own country. Nevertheless, the history of the Church in the English-speaking world during the nineteenth century is one of real and great progress; and there is good reason to think that we shall continue to advance, since both priests and people are ani-

mated by the spirit of confidence, of courage, of generous zeal, and devoted loyalty to the faith. Both alike are persuaded that it is not possible to defend and spread the kingdom of heaven unless they themselves make ceaseless efforts to walk in the light of the ideals revealed in the words and life of the Saviour of men. They feel that the Church must be a school as well as a house of prayer; a source of knowledge, wisdom, and power, as well as a fountain-head of faith, hope, and love. They believe that God is in the world, ready to help those who are willing to help themselves. They live with the old truths, while they walk unafraid in the midst of the vast development of science, culture, and material wealth, that is part of the environment by which they are nourished and made strong. They love the countries where they were born or which they have chosen; they love Christ and human perfection; they love the Church which He founded; and therefore are they resolved to spare no pains to give themselves and their children the best education, to upbuild their being to its full height, that they may the more efficaciously work for truth and justice, for peace and righteousness, for liberty and life eternal. They recognize that the Catholic religion is a life to be lived, more, even, than a doctrine to be taught and believed;

for only they who seek life in life, whose faith is action, whose hope is joy and strength, whose love is fruitful, can rightly understand and hold the divine truth which Christ came into the world to make known.

VI.

PROGRESS IN EDUCATION.[1]

Our belief is that the Word shall prevail over the entire rational creation, and change every soul into His own perfection; in which state every one, by the mere exercise of his own power, will choose what he desires and obtain what he chooses. For although in the diseases and wounds of the body there are some which no medical skill can cure, yet we hold that in the mind there is no evil so strong that it may not be overcome by the Supreme Word and God. — ORIGEN.

PROGRESS is increase of the power and quality of life. It is this even when it seems to be but greater control of the forces of nature; for they are thus made serviceable to life. Education is the unfolding and unbuilding of life, and it is therefore essentially progress. All progress is educational, and all right education is progress.

The nineteenth century will be known as the century of progress — the century in which mankind grew in knowledge and freedom more than in all preceding ages; in which the energies, not of a few only but of whole peoples,

[1] Delivered before National Education Association, Detroit, July 9, 1901.

were aroused as never before. We have been brought into conscious contact with new worlds, infinitely great and infinitesimally small; we have formed hypotheses which explain the development of suns and planets; we have traced the course of life from the protoplasmic cell through all its endless varieties; we have followed the transformations of the earth, from its appearance as a crust on which nothing could live, through incalculable lapses of time down to the birth of man and the dawn of history; we have resolved all composite substances into their primal elements, and made new and useful combinations; we have discovered the causes of nearly all the worst diseases, and the means whereby they may be cured or prevented; we have learned how the many languages and dialects, with their wealth of vocabulary, have been evolved from a few families and a few thousand roots; we have traced the growth of customs, laws, and institutions from their most simple to their most complex forms. What control of natural forces we have gained! We have invented a thousand cunning machines, with which we compel steam and electricity to warm and light our cities, to carry us with great speed over earth and sea, to write or repeat our words from continent to continent, to spin and weave

and forge for us. The face of the earth has been renewed, and we live in worlds of which our fathers did not dream. Filled with confidence and enthusiasm by this wonderful success, we hurry on to new conquests; and as the struggle becomes more intense, still greater demands are made upon us to put forth all our strength. Our fathers believed that matter was inert; but we know that all things are in motion, in process of transformation. The earth is whirling with incredible speed both on its own axis and around the sun. A drop of water that lies quietly in the palm if it could be sufficiently magnified would present a scene of amazing activity. We should see that it consists of millions of molecules, darting hither and thither, colliding and rebounding millions of times in a second. The universe is athrill with energy. There is everywhere attraction and repulsion, an endless coming and going, combining and dissolving; in the midst of which all things are changing, even those which appear to be immutable. The sun is losing its light, the mountains are wearing away. The consciousness to which we have attained that the universe is alive with energy has awakened in the modern man a feverish desire to exert himself, to be active in a world in which nothing can remain passive and survive; and as greater

and greater numbers are mobilized and set thinking, it becomes more and more difficult for the individual to stand upright and make his way, unless he be awakened and invigorated in mind and body. The ideal doubtless is the co-operation of all for the good of each; but the fact is the effort of each to assert himself in the face of all, and if need be, at their cost. Nations, like individuals, are drawn into the world-wide conflict. The old cry of *væ victis* still applies, under conditions indeed seemingly less brutal, but more inexorably fixed.

In such a state of things whoever is not alert, intelligent, brave, and vigorous, falls, as the ancient civilizations fell before advancing armies filled with courage and the confidence of irresistible might. Hence not individuals alone, but nations, are driven to educate themselves, that they may be prepared for the competitive struggle, which is found everywhere as never before in the history of mankind. Hence, too, in such a society there is necessarily progress in education; for education is vastly more than the knowledge and discipline acquired in schools.

The institutions into which men are gathered by common needs and sympathies, and by which they are lifted out of savagery and barbarism into intelligence and freedom, are the

family, the state, civil society, and the Church. By them the life of individuals and of peoples is evolved and moulded more fundamentally and thoroughly than it can be by any possible scholastic training and teaching. They not only provide and defend the things that are necessary to man's physical well-being, but they make possible the cultivation of his intellectual faculties. Schools are materially impeded in their work when they receive their pupils from vulgar or impure homes, or when these are born in a tyrannical or lawless state, or in a corrupt civil society, or belong to a church which lacks faith and authority; and much of the adverse criticism of schools is due to misconceptions which lead to the demand that they shall do what it is not in their province or their power to do. Indeed, where the cardinal institutions are at fault, what is needed is not so much schools, as reform schools; and a reform school cannot possibly be a normal home of education. The rationalistic philosophy of the eighteenth century had as one of its results an exaggerated belief in what schools can accomplish. Kant, who in his views on this subject is chiefly influenced by Rousseau, holds that man is merely what education makes him; and to educate means for him little more than to enlighten the mind concerning the right use of human endowments. In his opinion, if all

are made sufficiently intelligent, all will be just, helpful, and good. It is the idea of Socrates that wrong-doing is only the result of ignorance. Though we have largely outgrown this optimistic faith, it gave a mighty impulse to individual and national efforts to establish schools for the whole people, of which the national systems of the present day are, in great part, the outcome. The world-view, however, which has resulted from science and scientific theories of the universe, has led numbers of thinkers to attach comparatively little importance to enlightenment or mental culture, and to lay stress chiefly on heredity and environment. The opinion tends to prevail that the mind and character of man, like his body, like the whole organic world, is the product of evolution, working through fatal laws, wherewith human purpose and free will — the possibility of which is denied — cannot interfere in any real way.

No one who is occupied with education can accept this theory without losing faith in the efficacy of his efforts and enthusiasm for his work. Fortunately, one may admit the general prevalence of the law of evolution without ceasing to believe in God, in the soul, and in freedom.

This is the position of Kant and it is that which nearly all of us take. Without a thought of denying the power of heredity and environ-

ment in shaping man's life, we are certain that his free and purposive action is able to modify and to a large extent control their influence. It is, indeed, the tendency of right education to enable man to create his world, to teach him to live not merely in his material surroundings but in the spiritual realms of thought and love, of hope and aspiration, of beauty and goodness, until these become his proper and abiding home, for which climate and soil furnish merely the settings and foundations. And when we speak of progress in education, we think primarily not of a fatal evolution, but of the forces and institutions which the human spirit with free self-determination and deliberate aim makes use of for the uplifting of the race. Here too, of course, we have growth rather than creation — growth of which certain races and peoples (especially favored by environment and heredity, we may suppose) have shown themselves more capable than others; and with our present knowledge of history we are able to assign, with some degree of accuracy, to each the part it has played in the education of mankind. The contributions of Israel, of Greece, and of Rome are known to all. We are less familiar with what geology and archæology have done to throw light not merely on the structure and development of the globe, but on the course of human

life in epochs of which we possess no written account. Wherever man has lived he has left traces of himself, which tell his story to the trained eye of the scientific student; and we are consequently able to investigate the earliest efforts of savages, in some remote stone age, to bend their rude minds to the conquest of nature. The darkness which overshadowed Egypt has been dispelled, and the rise and decay of the arts of civilization in the valley of the Nile are no longer a mystery. Archæological research has done less for the valley of the Euphrates; but much, nevertheless, has been accomplished there also. We have learned to read the cuneiform characters, which for thousands of years were the only literary script of the world. Babylon, we have reason to believe, was the source of the civilization of China, the oldest now existing.

"Egypt and Babylon," says Rawlinson, "led the way and acted as the pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem all to have had their origin in one or other of these two countries." The Turanian or Mongol tribes of the valley of the Euphrates were probably the first to invent written signs and to establish schools. Though we owe to them the

original impulses which have led to civilization, they themselves never rose above the stage of barbarian culture, an ascent which only the Semitic and Aryan races have been able to make; and among them, in the pre-Christian ages, the Jews, who are Semites, and the Greeks and the Romans, who are Aryans, have been the chief creators and bearers of the spiritual treasures which constitute the essential wealth of humanity. To the first we owe the mighty educational force which lies in a living faith in One Supreme God, creator of all things, who demands of men that they love and serve Him with righteous hearts. In their schools they emphasized the necessity of religion and morality, which are indeed the permanent foundations whereon all genuine human culture must forever rest. From the Greeks we derive the vital elements of our intellectual life, our philosophy and science, our literature and art; and their educational ideals are the most potent mental stimulus in the modern world. The school, we may say, is not only a Greek word but a Greek institution.

The Romans excelled all other peoples in genius for law and the science and art of government; and hence they believed in discipline rather than in culture; and in their schools, until they were brought under the influence of Greek

philosophy and literature, their chief concern was to make men courageous, dignified, obedient, enduring, and reverent.

When the civilizations of the Jew, the Greek, and the Roman declined and fell to ruin, when the Empire was broken to fragments by the barbarous hordes that century after century laid waste its fairest provinces, the world seemed destined to sink into the darkness and confusion out of which it had been struggling with infinite pains for thousands of years; and if a wider, juster, and more enduring social state has been built on the ruins of pagan culture and religion, this has been accomplished chiefly with the aid of the principles and ideals of Christianity. We possess a faith and insight, a depth and breadth of intellectual view, a grasp of the elements of human character, a largeness of sympathy and appreciativeness, to which no pre-Christian people or age ever attained; and after the most patient and conscientious investigation into the causes which have made the modern world what it is, the impartial and enlightened mind is driven to confess that as the civilized nations date their history from the birth of Christ, so He is the primary and vital impulse in all the most excellent things they have achieved. We are beyond doubt the heirs of all the past, and have become conscious of the debt we owe to

Jew and Gentile, to barbarian and Greek; but the ideals which determine our views of God, of man, of the family, of the state, of the aim and end of all progress, are Christian ideals; and if this light should go out in darkness, it is not conceivable that our civilization should survive. The genius of Hellas, as it is manifested in her greatest philosophers, poets, artists, orators, and statesmen, we have not surpassed; in our own day some of the noblest minds are not consciously Christian. In the long conflicts with the barbarism which overwhelmed the Roman Empire, individuals and peoples who had been baptized into faith in Christ have not always, in the midst of the confusion and ignorance, of the lawlessness and violence, had a clear view of the divine truth, goodness, tolerance, and love which are revealed in him; have even at times been the foes of the godward march of humanity. Yet when all is said, the supreme fact remains, that with Him the new life of the race begins; that in Him its divinest hopes and aspirations are enrooted; and through Him its highest and most beneficent conquests have been made. It is to Christianity, not to science, that we are indebted for our faith in the fatherhood of God and the brotherhood of mankind; in the immortal and godlike nature of the soul; in the

freedom of the will; in the paramount worth of character; in the duty of universal benevolence, having, as its implication, equality of laws and opportunities for all; in the progress which is marked by an ever-increasing domination of the spirit over matter, and the gradual spreading of the kingdom of heaven over earth.

With Christ a new and immense hope was born in the heart of man — a hope of everlasting life and endless progress; a conception of a gradually developing divine purpose in history; of a return through labyrinthine and devious ways of the whole creation to God, from whom it springs. This hope and this conception are not found in the religions of paganism, nor can science inspire or justify them. In the individual and in the race, as in nature, growth and decay are simultaneous. When the one predominates there is progress; when the other, regress and final extinction. And as it would be absurd to imagine that a human being, in this present existence at least, might continue to grow forever, it would not be less extravagant to believe that a people or the race itself might continue indefinitely to make progress. Nations, like individuals, are born, grow, and perish; and mankind, to whatever heights they may rise, must rise but to fall. The monuments of the most glorious achieve-

ments are destined to become fragments of a globe on which no living thing can longer be found. As endless time preceded the appearance of man on earth, so endless time shall follow his disappearance from the visible universe. All that is possessed must be lost, since possession is a thing of time, and what time gives it takes again.

If it were possible to embrace in one view the entire history of our little planet, we should neither be disturbed by the failures nor made greatly glad by the successes of men, so inevitable and transitory it would all appear to be. This is the standpoint, this the conclusion of science, when it is accepted as the sole and sufficient test of reality. But we cannot take delight or find repose in such wisdom. Our thoughts wander through eternity; our hopes reach forth to infinity; we are akin to atoms and stars, to the worm and to the Eternal Spirit. The whole past has helped to make us what we are, and we in turn shall help to make the whole future. In the midst of a perishable universe, the soul dwells with the indestructible; in the midst of a world of shadows, it seeks repose with the all-real and abiding One. In all faith in progress, in all efforts to advance, we follow the light of an ideal, which, if we look closely, is found to be that of perfect truth, beauty, and

goodness, wedded to absolute power. Whatever the means taken to approach it, this is the end which noble minds forever hold in view — the ultimate goal of all our yearning and striving, which the laws of reason and the necessities of thought compel us to identify with the Supreme Being from whom and to whom all things move. Our way leads not from nothingness to nothingness, from death to death, but from life to more and higher life; from spirit to the Infinite Spirit, who is perfect truth, beauty, and love, wedded to absolute power. It is possible, even when there is question of things the most vital and indispensable to human welfare, to take opposite views and to defend with plausible arguments whatever opinion. One may or may not set store by money or pleasure or position or friendship or culture. He may hold that civilization awakens more wants than it can satisfy, creates more ills than it can cure; that art, like the tint and perfume of the flower, is but a symptom of decay; that all monuments are funeral monuments. One may deny free will; or accepting it, may think that license is the inevitable result of liberty, and that the best fortune for individuals and societies is to be governed by able tyrants. Our estimates depend so largely on what we ourselves are that agreement is hardly to be looked for. The light which visits young

eyes is not that which falls on those who have been sobered by the contemplation of man's mortality. Serious minds have maintained that life, together with the means whereby it is propagated, preserved, and increased, is the sum of all evil; that the love of life is the supreme delusion in a universe where whoever feels and thinks necessarily suffers irremediable pain. Hence they believe not in progress but in regress; holding that as all life has sprung from the unconscious, the sooner it sinks back into it the more speedily shall all things be reduced into eternal order.

This is not merely a speculative view of a few exceptional individuals: it has been, and still is, the religion of millions in Eastern Asia, whose dream is everlasting repose in nothingness; who neither desire nor make progress. The ultimate standard of value is helpfulness to life; for except for the living nothing can have, nor be known to have, worth. But our belief in the goodness of life is the result of a primal feeling, not of philosophic or scientific demonstration. It is essentially a faith which arguments can neither create nor destroy — a faith which draws its nourishment from the conviction that life is the first cause and last end of all that exists, the most real of things and therefore the most excellent; and this conviction has been

begotten in the mind and heart of man by the Christian religion, with a power which has created a new world, and given to civilization an enduring vitality and an all-embracing scope of which the most divinely inspired minds of antiquity could have but visionary conceptions.

Our Christian faith in God means belief in increase of life, in progress, which is His appeal and insistence bidding us win His kingdom and Himself. It is the ever-widening and deepening prevalence of His will, which is good-will to men, that they may grow in power of mind, heart, and conscience; that they may be made stronger and purer and more healthful in body and in soul. Thus progress, whether it be considered as inner development and purification or as enlarging mastery over the external world, becomes the most legitimate, the most fruitful, the most invigorating aspiration of our nature; becomes part of all our hoping, thinking, and striving. It lies at the heart of the divine discontent which makes it impossible for us to rest self-satisfied in any achievement; which turns us from whatever is won or accomplished to the better things and nobler men that are yet to be. It is a resistless urgency to growth, springing from an innermost need of freedom and light. It dispels ignorance, abolishes abuses, overthrows tyrannies, and bears us upward and

onward along widening ways. It sweetens toil and gives the courage to bear bravely the worst that may befall.

Faith in the goodness of life, issuing in ceaseless efforts to develop it to higher and higher potencies, has determined our world-view and brought us to understand that the universe is a system of forces whose end is the education of souls; that the drama enacted throughout the whole earth and all the ages has for its central idea and guiding motive the progressive spiritual culture of mankind, which is the will of God as revealed in the conduct and teaching of Christ.

To sketch the history of the progress of education from the fall of the Roman Empire and the decay of pagan learning down to the present time would require a much larger canvas than is offered to one who makes an address. As a result of the ruin wrought by the barbarians, whose inroads and depredations continued through centuries, what had been the civilized world sank into deep ignorance and confusion. For a long period learning, banished from the continent of Europe, found an asylum chiefly in Ireland, in the schools of the monks, whence it slowly spread to Scotland and Northern England. When on the continent of Europe, at the end of the eighth century, Charles the Great began to foster education, he was forced to

appeal for assistance to the religious teachers of the British Isles. In fact, the first revival of learning in mediæval Europe may be said to have been due to the influence of Irish monks. They carried their knowledge and discipline even to Iceland. Later on they were followed by their Anglo-Saxon brethren, under the lead of men like Egbert, Wilfrid, Willibrord and Boniface. In 782 Alcuin, an Anglo-Saxon, who finally became Bishop of Tours, was placed by Charles at the head of the "Palace School" at Aix-la-Chapelle, the principal residence of the Emperor; and he and his pupils became the first teachers of Germany. It was a true revival of education; though, on account of the difficulties of the times and the lack of books, little progress was made. The impulse thus given continued to be felt all through the disorders which followed the dismemberment of the Empire of Charles and the fierce conflicts with the invading Norsemen and the fanatical Mohammedans. In the eleventh and twelfth centuries St. Anselm and St. Bernard, Roscellin and Abelard, Peter the Lombard, Arnold of Brescia, and John of Salisbury, rendered important service to the cause of enlightenment. The Muslims founded universities at Cordova, Toledo, and Seville about the beginning of the twelfth century, but these did not flourish more

than a hundred years; while the Christian schools which had grown up around the cathedrals and monasteries in various parts of Europe began to develop new life and to enlarge the scope of their teaching so as to embrace theology, law, arts, and medicine. They also admitted to their classes and lecture halls students from every part of the world.

From 1200 to 1400 the number of these universities increased to about forty, and their students were counted by the thousand. "Thus," says Davidson, "in the thirteenth and fourteenth centuries education rose in many European states to a height which it had not attained since the days of Seneca and Quintilian. This showed itself in many ways, but above all in a sudden outburst of philosophy, art, and literature. To these centuries belong Albertus Magnus and Roger Bacon, Thomas Aquinas and Bonaventura, Cimabue, Giotto, and the cathedral builders, Dante and Petrarch, Chaucer and Gower, the minnesänger of Germany and the trouvères and troubadours of France. Scholasticism," he continues, "saved Europe from moral suicide, ignorance, and fleshliness."

"In modern Europe," says Emerson, "the Middle Ages were called the Dark Ages. Who dares to call them so now? They are seen to

be the feet on which we walk, the eyes with which we see. It is one of our triumphs to have reinstated them. Their Dante and Alfred and Wickliffe and Abelard and Bacon; their Magna Charta, decimal numbers, mariner's compass, gunpowder, glass, paper, and clocks; chemistry, algebra, astronomy; their Gothic architecture, their painting — are the delight and tuition of ours."

The Renaissance of the fourteenth and fifteenth centuries marks a new advance in the educational history of mankind. The treasures of the classical literatures were revealed, America was discovered, the Copernican astronomy was divined, the printing-press was invented, gunpowder and the compass were applied to the arts of warfare and navigation, and voyages and enterprises of many kinds were undertaken.

"All the light which we enjoy," says von Müller, "and which the active and eager genius of the European shall cause every part of the world to enjoy, is due to the fact that at the fall of the Empire of the Cæsars there was a hierarchy which stood firm, and, with the help of the Christian religion, communicated to the mind of Europe, that hitherto had moved within a narrow circle, an electric thrill which has endowed it with an energy and power of ex-

pansion, whose results are the triumphs of which we are the spectators and beneficiaries."

In the sixteenth century Rabelais, Erasmus, and Montaigne take special interest in questions of education and propose important improvements in method and matter. Luther and Knox labored strenuously to establish popular schools in Germany and in Scotland.

The Jesuits devoted themselves with much success to education, establishing in various parts of the world grammar schools, colleges, and universities, in which they taught the classical learning and trained many of the greatest minds of the seventeenth century; among others Descartes, who is the true father of modern philosophy and science.

In the seventeenth century, also, Comenius, the Moravian bishop, propounded and arranged a course of instruction, extending from infancy to manhood — from the home-school to the university; and his views have exercised a lasting influence on the development of educational theory and practice.

In the eighteenth century Rousseau awakened a widespread interest in questions of education, though his own views on the subject are generally false. He stimulated Kant and Goethe, Basedow and Pestalozzi, to occupy themselves with pedagogical problems; and they in turn com-

pelled the attention of many others. Thus at the opening of the nineteenth century an enthusiasm for education such as had never before existed had been aroused. Hitherto the purpose of the school had been to teach the privileged classes and to prepare for the learned professions: henceforth the whole people are to receive instruction; for as the ideals of democracy impress themselves more distinctly on the general mind, it becomes more and more obvious that as all have the same rights, all should have the same opportunities, the chief and most important of which is that of education. The State in consequence is led to establish free schools wherein all may be taught. Where there is a general political liberty, there must be a general enlightenment. To do this work an army of teachers is required; and as the principles on which all theories and methods of education rest are brought more fully into consciousness, greater and greater demands are made upon those to whom the office of teaching is entrusted. Education being a process of conscious evolution, they who assist and guide it must themselves continue to grow. The teacher's culture must broaden and deepen as knowledge increases. The more progress is made, the more difficult his task becomes. It is easier to train to obedience than to educate for freedom. This, however, is the only true education; for author-

ity rests on liberty, and its chief end is to secure and enlarge the rights and opportunities which none but beings endowed with freedom can possess. To educate to the freedom which is truth it is not enough to strengthen and fill the memory, to discipline the practical understanding, or to accustom to observances; one must quicken the whole man, must raise and purify the imagination, the heart, and the conscience. When the purpose is to inspire piety, reverence, admiration, awe, enthusiasm, love, and devotion, it can be accomplished by those alone in whom these high and holy sentiments are a living power, whose thought and conduct create an atmosphere in which the soul breathes a celestial air and is made aware of God's presence. They who have no religious faith or feeling can no more teach religion than one who has no literary taste or knowledge can teach literature, than one who has no musical ear can teach music.

If in considering educational progress we limit our view to our own country, we cannot but recognize the advances which have been made. From the planting of the colonies, indeed, down to the War of Independence there was a gradual decline of popular interest in schools; and during the Revolutionary period there was so much else to occupy public attention that little was done to promote education.

But in the early part of the nineteenth century there was a general revival of intellectual activity, and a new enthusiasm for whatever might diffuse enlightenment; and it has come to pass that now there is an almost universal belief among us that the greater the intelligence and virtue of the people, the safer will be our political and civil institutions, which we hold to be founded on permanent principles of reason and justice.

The work which has been accomplished in the last fifty years in organizing a great system of schools in which free elementary instruction is offered to all; in establishing in cities and towns free high schools in which secondary education is given to those who desire it; in creating for men and women universities, which are rapidly widening their scope and increasing their effectiveness, has never been equalled in the history of any other people. We have founded, also, free training schools for teachers all over the Union; and in nearly all the States there are schools for defectives and delinquents. In our white native population illiteracy has almost ceased to exist. All are readers of the newspapers at the least, and are thus impelled to some kind of mental self-activity concerning questions which are of interest to the whole world as well as to Americans. In this way the

people of the different parts of the country are brought into intelligent communion; and in learning to understand one another they find that it is possible to adjust conflicts, whether of interest or opinion, by rational methods, without violence or bloodshed. Nowhere else is there such popular faith in education, such willingness to be taxed for the building and maintenance of schools. While the State provides elementary instruction for all, it has no thought of claiming an exclusive right to teach. The liberty of teaching is, in fact, as essentially part of our political and social constitution as the liberty of the press or the liberty of worship; and hence the State protects and encourages all educational institutions; although, on account of the special religious conditions of America, it has not been deemed wise to devote any portion of the public educational fund to the support of church schools.

Our progress in the higher education has been even greater and more rapid. The number of colleges and of students has doubled in little more than a quarter of a century, while the standard of admission has been raised in nearly all these institutions. The number of those who are doing post-graduate work has risen in the last thirty years from fewer than two hundred to five thousand. Original inves-

tigation in the various departments of physical, historical, archæological, and political science has been introduced and developed. Stress is laid on the comparative method of study, and serious attempts are made in the best of our universities to make philosophy serve as a unifying principle for all the sciences, that the scholar may come to perceive that all the branches of knowledge form a whole, in which the parts combine as in an organism; and that having attained this insight and comprehensive grasp of mind he may be prepared to take up whatever specialty his talent may point out to him, without risk of becoming narrow, partial, and whimsical; of losing mental balance, breadth, and accuracy of view. In this way, it may be hoped, we shall create an aristocracy of culture, enlightened, reasonable, and benevolent, which shall help to counteract the baneful influence of an aristocracy founded merely upon wealth.

As a result of the diffusion of this more serious education, there is a widespread and increasing tendency to exact a higher degree of culture of candidates for the learned professions. In 1800 there were in the United States but three schools of theology, three of law, and three of medicine; in 1900 there were one hundred and sixty-five schools of theology, eighty-seven of law, and one hundred and

fifty-six of medicine, with about eight thousand teachers and forty-four thousand students. When there is question of education, however, as of anything that is spiritual, numbers have but a minor significance. What is decisive is quality, not quantity. As one mind may outweigh a million, so one school may have higher worth than many. We have had, and we have, eminent men in the several professions, but the average is low — lower than that found in the progressive nations of Europe; and the standard of professional attainment is no mean evidence of a people's civilization. One who has had no serious preparatory mental training cannot acquire a proper knowledge of theology or law or medicine; and the study of these sciences does not give the intellectual discipline which is needed for their comprehension. A profession is, after all, a specialty; and the inevitable tendency of specialties is to narrow and confine. Hence whatever profession one may take up, he should first pursue with seriousness the studies which enlarge the mind, which make it supple, open, strong, and many-sided. A professional man should be a gentleman, and a merely professional education cannot give the culture or develop the qualities which this ideal demands. These truths are gradually making their way among the observant and

thoughtful, especially in the professions themselves. We have, of course, no national authority which has power to fix standards for degrees, and these standards vary from State to State. There is a general tendency, however, to demand more thorough preparation of those who seek admission or graduation in the professional schools; and in the last twenty-five years much has been done to increase the science and efficiency of practitioners and to protect the public from the incompetent and unscrupulous. But in many of the States the requirements are still wholly insufficient; and it is greatly to be desired that the professors of theology, law, and medicine should find some way of uniting with the National Education Association, that the professional schools may be brought into more vital contact with the educational movement of the country. It is altogether probable that the worst teaching is found not in our elementary schools, but in the institutions of higher education and professional learning, where there is but mechanical repetition of what might be better learned from books, and where the methods are those of a factory rather than of a school of life.

In scientific and technical education, in commercial, agricultural, and industrial education, we are making genuine and rapid progress. We

are above all a practical people, and have the genius and the will to excel in matters of this kind; and the triumphs we have won incite us to more strenuous efforts to surpass not the rest of the world, — for this we have done, — but to surpass ourselves.

The aims and ends of practical education appeal to us with irresistible force: they have created our ideals. "We regard education," says Daniel Webster, "as a wise and liberal system of police, by which property and life and the peace of society are secured." Here is the paramount fact: both the school and the Church are, in our eyes, chiefly a superior kind of police by which property and the peace of society are secured. The highest good, therefore, is property and the peace of society. They are ends, and whatever else is valuable is so but as a means to acquire and preserve property and the peace of society.

Now, property and the peace of society are desirable, indispensable even, and must be kept in view in every right system of education; but those alone who look above property and the peace of society, and strive in all earnestness to live in the infinite and permanent world of truth, beauty, and goodness, can hope to rise to the full height of a noble manhood.

There is no inspiration in the ideals of plenty

and stability. He who would rouse men to the noblest and most fruitful efforts must not make appeal to their love of money and love of ease, but must speak to their souls; must urge them to labor for enlargement and elevation of mind; to live for religion and culture, which alone have power to create free and Godlike personalities. He must make them know and feel that the whole social organism has worth but in so far as it is a means to fashion individual men into the divine image. This is the ideal of progress, the light which invites with irresistible fascination the best to toil for increase, not of riches but of life; for the inner freedom, which is life's finest flower and fruit; and not for comfort nor luxury nor art nor science. This is the ideal of religion which is infinite yearning and striving for God. This is the ideal of culture which develops endowment into faculty, which gives the mind possession of its powers, making it a self in a world it upbuilds and keeps symmetrical and fair.

Where man has no opportunity nor freedom to educate himself, we have social conditions such as those of India, with its castes; where education is merely formal and practical we have a world of arrested spiritual growth, as in China.

The fabric of the life of the individual is

woven for him by society; and as he is a creature of society, he is drawn almost irresistibly to what has the greatest social influence and prestige — to power, wealth, and fame. And since only the very few can hope for fame or great power, the multitude are driven to the pursuit of riches, in which there is an element of real power and of fictitious fame, as well as the means of procuring much else that all men hold to be valuable. Thus ideals are largely determined by environment. What circumstances appear to make most desirable we hold to be the best. Things carry their commands with them, and necessity knows no law.

In America our environment, our fortune, our success, have combined to make us practical, to urge us to the conquest of matter, to mechanical inventiveness, and to the accumulation of wealth; and hence we have been led to believe we may look on religion and culture as valuable chiefly for what they do for the protection of property and the peace of society. But the reverse of this is the true view. Property and the peace of society have as their end the fostering of religion and culture. To live for material things is to live to eat and drink, and not to eat and drink that we may live in the soul, may think and love and do righteously. Food, clothing, and shelter are necessaries of

our animal nature; and since they cannot be possessed and at the same time communicated, the labor by which they are acquired tends to beget a selfish disposition, to become a struggle for existence, in which heartlessness and greed take the name of legality, and are sought to be justified by the plea of the force of circumstances, of the nature of things; and the final result is oppression, hatred, and general disorder, which bring about the loss of property and the destruction of the peace of society. Truth, goodness, and beauty are necessaries of man's spiritual nature; and they are not exclusive, but increase when they are shared. It is possible to attain them only by genuine and sympathetic communion, by loving God and the whole human brotherhood; and hence the striving for them produces an unselfish temper, a spirit of good-will and helpfulness, the final outcome of which should be a society whose constitutive principle is the co-operation of all with each and of each with all; and which shall lift the race above the conflicts of interests, whether those of individuals or those of nations, into the realms of eternal truth, goodness, and beauty. When these hopes are realized, the nation will become a kingdom of heaven on earth, where the aim and end of authority shall be to make men intelligent, virtuous, and free,

capable of self-guidance and self-control; where whatever is true shall be also popular; where all shall lead a fair and holy life with God and in the company of their fellows.

Let those who will, believe that this can never be more than a dream. It is, at least, the ideal of the noblest souls, and should be that of all educators. But if they are to walk in its light they must have definite conceptions of the beings whom they seek to develop and fashion. What is man? What is his destiny? What consequently should those who deliberately influence him strive to make of him? These are the previous questions to which some definite answer must be found before teachers can know whether what they do is right or wrong. Without such knowledge they can hope at the best to build in the child's consciousness but a fragmentary, incoherent world, not a cosmic whole.

Now, if we are to take a deep and abiding interest in ourselves or in the race to which we belong, we must see ourselves and mankind in God, and not in matter merely. We cannot believe that this life is infinitely good and sacred, possibly we cannot believe it to be a good at all, unless we believe in immortal life. But the teacher derives his inspiration and enthusiasm from faith in the worth of life; and therefore from faith in God, as eternal essential life.

"Education," says Davidson, "should encourage true religion, but it should be free from sectarian bias." A religion free from sectarian bias can mean, I suppose, only a religion without a creed, without intellectual or moral principles; a religion, therefore, which can neither be taught nor loved nor lived. The phrase, to encourage religion, shows the weakness of the position. If religion is anything, it is the deepest, holiest, and highest; and should be, not encouraged, but striven for and cherished infinitely.

Dr. Nicholas Murray Butler affirms the necessity of religious education; and holds also that a religion without dogma, without intellectual and moral principles, is a meaningless religion. But, having a clear view of the obstacles to a denominational system of state schools in a country like ours, he throws the whole burden of religious instruction on the family and the Church. In America, however, a very large number of families have no positive religious belief or feeling. Again: It is the tendency of free schools to diminish the sense of parental responsibility. When the State or the Church assumes the labor and the expense of instructing children, fathers and mothers easily persuade themselves that in sending them to schools thus provided they are quit of further obligation, so

far as their mental and moral instruction is concerned; and hence in our country the homes in which no serious religious education is given are increasingly numerous.

There are grave reasons for thinking that the churches are unable effectively to perform this all-important work. But a small part of the children attend Sunday-school; and if all attended, a lesson of an hour or two once in seven days can produce no deep or lasting impressions. The result, then, of our present educational methods and means can hardly be other than a general religious atrophy; and should this take place we shall be driven to confront the problem whether our ideals of manhood and womanhood, of the worth and sacredness of human life, whether our freedom, culture, and morality can survive. Religion and virtue are the most essential elements of humanity, and they can be taught; but they are the most difficult of things to teach, because those alone in whom they are a life principle bodying itself in a character which irresistibly inspires reverence, mildness, love, and devotion, can teach them.

This indeed is a truth of universal application; for whenever there is question of educational efficiency and progress, the primary and paramount consideration is not methods

nor buildings nor mechanical agencies of whatever kind, but the teacher. "The proof that one has knowledge," says Aristotle, "is ability to teach." Whatever is a vital element of one's being, whether it be religion or virtue, or æsthetic or scientific proficiency, he can teach; and, in the proper sense, he can teach nothing else. We can teach what we know and love to those who know and love us. The rest is drill. They have done most for progress in education who have done most to enlighten and inspire teachers. It is work of this kind that has given Horace Mann his pre-eminence among American educators. Much of his success was due, doubtless, to his insistence on the practical value of education, on its influence upon "the worldly fortune and estates of men," on its economic worth, its power to improve the pecuniary condition of the commonwealth.

Half a century ago such an ideal had even greater attractiveness for Americans than at present. But Horace Mann made use of his reputation to inspire and enforce better things. He pleaded for the establishment of Normal schools, holding that in every system of education the principal need is competent teachers.

The Normal schools which have been founded all over the country have rendered important service; but we have passed the point of view

of their early advocates, and see clearly that the training which even the best of them can give is insufficient. The teacher's profession, like every other, is a specialty; and if he have merely a professional knowledge and skill, he is necessarily narrow, partial, and unappreciative of the best. He lacks the philosophic mind, the comprehensive grasp of truth, which, whatever his subject, will enable him to keep in view the wide fields of life and knowledge, and so to guide his pupils to live with greater consciousness and power in their whole being. Hence we shall more and more demand of those who apply for admission into the Normal schools that they come with minds seriously cultivated. We have begun to establish teachers' colleges and to affiliate them with our universities, making education a faculty like law or medicine or theology. This university faculty will help us to form a race of professional teachers who shall possess the requisite literary, scientific, and pedagogical knowledge and skill: who shall walk in the light of the ideals of human perfection, and be sustained in their labors by the love of human excellence; who shall understand and practise the art of stimulating thought, awakening interest, steadying attention, and cultivating appreciativeness. "It would be a great step in advance," says Quick, "if teachers in

general were as dissatisfied with themselves as they usually are with their pupils."

The divine discontent is that of great toilers who feel that to strive faithfully in a worthy cause is reward enough.

The best school fails in the case of many of its students; great men make themselves great, while the inferior remain what they are in spite of persistent efforts to raise them to higher planes. But such considerations do not discourage the teacher who has faith in the power of education to transform human life; and if hope deceive him, he cherishes at least a noble illusion, which is a source of joy and strength.

The mother's high thoughts of the future of her child may never be realized, but how much worse for her and for him would it not be if she had none of the heavenly dreams which the love-inspired imagination evokes to make life fair and fragrant! The wise take an exalted view of the teacher's office, and they know the difficulties by which he is beset. He is made to bear the sins of parents and the corruptions of society. His merit is little recognized, and his work is poorly paid. The ignorant take the liberty to instruct him, and they who care nothing for education become interested when he is to be found fault with. The results of his labors are uncertain and remote, and those he has

most helped rarely think it necessary to be thankful. But if he knows how to do his work and loves it, he cannot be discouraged.

And, after all, both he and his work are appreciated now as never before. Teaching has become a profession; and the body of teachers, conscious of the general approval, are impelled to more serious efforts to acquire knowledge and skill; and in consequence they exercise an increasing influence in moulding public opinion and in shaping the destiny of the nation. Holding aloof from religious controversy and political strife, they are drawn more and more to give all their thought and energy to create schools which shall best develop, illumine, and purify man's whole being. To accomplish this, two things above all others are necessary: to enlighten and strengthen faith in the surpassing worth of education, not merely as a means to common success, but as an end in itself; and then to induce the wisest and noblest men and women to become teachers. We must help greater and greater numbers to understand and love the ideal of human perfection, and to believe in education for the transformation it is capable of working in man and in society. It doubtless equips for the struggle for existence, for the race for wealth and place; but it does better things also. It gives to human beings capacity

for higher life, for purer pleasures, for more perfect freedom. It is the key which unlocks the secrets of nature; it is the password to the delightful world of best human thought and achievement, making the wisest and noblest who have lived or are now living the familiar acquaintances of all rightly cultivated minds. It makes us able to gain a livelihood; and, what is infinitely more precious, it inspires the wisdom which shows us how to live.

The more comprehensive our grasp of the meaning and power of education becomes, the easier shall it be to persuade the best men and women to devote themselves to teaching; for we shall make them feel that the teacher does not take up a trade, but the highest of arts — the art of fashioning immortal souls in the light of the ideals of truth, goodness, and beauty. "A teacher," says Thring, "is one who has liberty and time, and heart enough and head enough, to be a master in the kingdom of life."

Education is furtherance of life; and instruction is educative only when the knowledge acquired gives truer ideas of the worth of life, and supplies motives for right living. The teacher's business — his sole business, one might say — is to awaken and confirm interest in the things which make for purer and richer life; for interest compels and holds attention; and interest

and attention result in observation and accuracy, which are the characteristics of cultivated minds. If our interests were as manifold as the thoughts and labors of all men, we should all find it possible to approach to completeness of living; for it is easy to live in the things which interest us. He who is shut in the circle of his family or his business or his profession, is necessarily a partial and mechanical man, whose relations with God and men cannot be full and vital. The world of his consciousness is fragmentary and hard, not whole and fluid. He is alive but at points. When the flame of his existence is extinguished, it goes out in utter darkness; for he has kindled no celestial fire in other minds and hearts. Such a one cannot be a teacher, for he cannot illumine the mind or speak to the heart; and it is with minds and hearts that he must forever occupy himself. What is knowledge but a mind knowing? What is love but a heart loving? In books there are symbols of knowledge, but knowledge itself exists in minds alone. Hence whatever his matter, the teacher looks always to training of mind and building of character, and to the information he imparts chiefly in its bearing on this end of all education. From his point of view, a yearning for knowledge, faith in its worth, in the ability and delight it gives, is more important than knowledge

itself. A taste for study, a passion for mental exercise, compels to self-education; whereas one who knows many things but is indifferent and indolent forgets what he has known.

Information is, of course, indispensable; and the methods by which it may be best imparted must be understood and employed by the teacher; but the end is a cultivated mind, opening to the light as flowers to the morning rays, for rain and knowledge as the growing corn athirst for sunshine. In a rightly educated mind intellectual culture is inseparable from moral culture. They spring from the same root and are nourished by like elements. They are but different determinations of the one original feeling, which, so far as man may know, is the ultimate essence of life. Moral character is the only foundation on which the temple of life can stand symmetrical and secure; and hence there is a general agreement among serious thinkers that the primary aim and end of education is to form character.

As moral culture is the most indispensable, it is the most completely within the power of those who know how to educate. It is possible to make saints of sinners, heroes of cowards, truth-lovers of liars; to give magnanimity to the envious, and nobility to the mean and miserly; but it is possible only when we touch

man's deepest nature and awaken within him a consciousness of God's presence in his soul; for it is only when he feels that he lives in the Eternal Father that he is made capable of boundless devotion, that his will lays hold on permanent principles and is determined by them to freedom and right.

When men lose the firm grasp of the eternal verities, character tends to disappear; for at such a time it becomes difficult to believe that any high or spiritual thing is true or worth while. Faith in the goodness of life is undermined, and the multitude are left to drift at the mercy of passions and whims, having lost the power to believe in the soul or to love aught with all their hearts. At such a time there is more urgent need that those who have influence and authority should consecrate themselves to the strengthening of the foundations of life; that the young especially may be made to feel that virtue is power and courage, wisdom and joy, sympathy and blessedness; that they may learn reverence and obedience; respect for others, without which self-respect is not possible; that they may come to understand that all genuine progress is progress of spirit; that in all relations, human and divine, piety is the indispensable thing, useful alike for the life which now is and for that which is to be. Such

a fortune as ours has not been given to any other people. Our life sprang from the love of religion and liberty; and if it is to endure, it must be preserved by the principles from which it sprang; and if these principles are to remain with us as the vital force of all our hoping and striving, they must be implanted from generation to generation in the minds and hearts of the young.

VII.

THE VICTORY OF LOVE.[1]

WHATEVER brings us into personal relations with wider worlds, with larger and more enduring life, gives us a sense of freedom and joy; for we are the prisoners of faith, hope, and love, and are driven to make ceaseless appeal to them to enlarge the confining walls; to constitute us, if so it may be, dwellers in a boundless universe, where truth and beauty and goodness are infinite; where what uplifts and deifies is eternal; where, ceasing to be the slaves of animal needs, we are made citizens of a spiritual kingdom and have divine leisure to live for and in the soul. Now, more than anything else religion is able to realize for us these ideals; to diffuse itself through our whole being; to level the hills and fill the valleys, to bridge the chasms and throw assuring light into the abysses of doubt and despair; to make us know and feel that God is near, that He is our father and has the will to save. So long, then, as human nature is human nature religion shall

[1] Delivered at Eden Hall, Philadelphia, Nov. 21, 1900.

draw and hold men; and without it nor wealth nor position nor pleasure nor love can redeem them from the sense of the vanity and nothingness of existence. The things of time are apparent and relative; the absolute reality, the power within and above the whole, religion, and religion alone, reveals.

The efficacy, therefore, of an organization to keep pure religious faith alive and active is the highest test of its worth, and the Catholic Church when tried by this test stands pre-eminent. Her power to speak to the mind, the heart, the imagination, the whole man, is proclaimed and dreaded by her enemies; while those who believe in her are stirred to tender and grateful thoughts at the mention of the name of her whom they call Mother. She is dear to them for a thousand reasons. Has she not filled the earth with memorials of the soul's trust in God? Who has entered her solemn cathedrals and not heard whisperings from higher worlds? Her liturgy, her sacred rites, her grave and measured chants; the dim lights that ever burn in her sanctuaries; the mystic vestments with which her ministers are clothed; the incense diffusing a hallowed fragrance through the long, withdrawing aisles; the bells that morning, noon, and night repeat the Angel's salutation to Mary and seem to shower blessings from heaven —

all this speaks to the soul, subdues and softens the heart, until we long to bow the head in prayer and give free course to the gathering tears.

Can we not read in the countenances of those who love her truly, the story of lives of patience and reverence, purity and mildness? How unwearyingly do they labor! How serenely when death comes do they rest from their labors! What a heavenly spell has she not thrown, does she not still throw, over innumerable souls, creating in them habits of thought, love, and deed, against which theories of whatever kind are advanced in vain! They have made experiment; they have tasted the waters of life; they know and are certain that it is better to be for a single day in the holy place of the Lord than to dwell for a thousand years in the habitations of sinners. Has she not the secret of teaching the poor and unlearned the higher wisdom — the wisdom that lies in the spiritual mind and the lowly heart; making them capable of feeling God's presence and of viewing all things in their relations to Him who is eternal; enabling them to forget their nothingness in the consciousness of co-operating with Him for ends that are absolute, under the guidance of heaven-appointed leaders, comrades of the noble living and the

noble dead; certain that though they die yet shall they live? Thus she turns her true children to righteousness, lifting the individuality of each from out the crushing mass of matter and of men; giving them deeper convictions of the sacredness and worth of life, of the possibilities that lie open to the meanest soul if he be but converted to God, who even in the most degraded can still see some likeness of Himself.

The Church has power to attract and hold the most different minds. In all the centuries since Christ was born, among all the races of men, she has found followers and lovers. She impresses by her long descent, her historic continuity, her power to adapt herself to an ever-varying environment; by the force with which she resists foes whether from within or from without; at all times maintaining her vigor, despite the corruptions of her children and the hatred and persecution of the world; thus manifesting herself as the city of God, the kingdom of Christ, a spiritual empire in which there is an imperishable principle of supernatural life and of indefectible strength. The unity of her organization and government, the harmony of her doctrines, the consistency of her aims and purposes, the sublimity of her ideals, the persistency of her efforts to mould

the minds and hearts of men into conformity with the will of God, make appeal to what is best in human nature.

Her catholicity, too, — her diffusion throughout the world, her assertion and maintenance of the whole body of revealed religion; her ability and readiness to assimilate and consecrate to divine uses whatever is true or good or fair in nature and in art, in literature and in science, in philosophy and in the teachings of history; holding nothing alien to her constitution or to the ends for which she exists, that may be made to declare God's power and mercy and wisdom, or to render less dark and helpless and sorrowful the lot of His children on earth, — this also is a plea to which generous souls must hearken. Then, her claim of authority — of the gift to utter with inerrancy divine truth to an erring race, asserting at once the highest social principle and the supernatural character of the society established by Christ; setting herself, as the organ of the Holy Spirit, in the highest place, as the interpreter of the doctrines of salvation, even though they be consigned to inspired books, since books can never be the fountain-head of right belief or the tribunal of final resort for a body of living men, — this also compels attentive and serious minds to reflect and to weigh whether the denial of the infalli-

bility of the Church does not lead, with the inevitableness of a logical conclusion, to the denial of revelation.

Her history, which carries us back to the origins of the modern world, bringing us face to face with the Roman Empire, at the zenith of its power and splendor, when the little band that walked with Jesus of Nazareth by the shores of the Sea of Galilee and over the hills of Judea seemed scarcely to exist at all, so insignificant they appeared to be; and then, as the years pass by, placing before our eyes as in a panorama the passion and death and resurrection of the Saviour, the hesitations and misgivings of the Apostles, the ascension into heaven, the coming of the Holy Ghost; the outburst of the divine enthusiasm which impelled the believers to go to the ends of the earth that by their words and deeds, by their lives and deaths, they might spread the glad tidings and bear witness to the supreme and awful fact that God had visited His children and redeemed them from the curse of sin, throwing open the gates of life to men of good-will in the whole wide world, without distinction of race or tongue, — that the Church after the lapse of centuries is still able to speak to us and tell us, as though she were a divine person who had lived all the while, that of all this she was part, and to the

truth of it all bears testimony, doubtless must uplift, strengthen, and reassure whosoever gives due heed.

Our confidence in her increases as we behold her in mortal conflict with imperial persecutors and savage mobs, whose fury seeks the utter abolition of the name of Christian; while her faithful children — old men and young, matrons and maidens — gather round her to shed their blood in her defence; until finally, when three hundred years have passed and hundreds of thousands have offered their lives as a sacrifice and a testimony to God and the soul, she comes forth from the desert and the underground darkness, unafraid and unhurt, to enter on her great task of converting the world to the religion of the Son of Man. With what superhuman confidence and power she battles against ignorance and barbarism, lust and greed, violence and rapine! She grows not weary, but generation after generation sends her heroic sons wherever lies the shadow of the darkness of death, that they may bring all the tribes of the earth to see the new light which has shone from the throne of the Most High.

With a divine enthusiasm they turn from the pride of life, the thirst for gold and the pleasures of sense, abandon father and mother, country and friends, to give themselves wholly to the

task the Master imposed upon His Apostles when He bade them go and teach the nations; bidding all men to turn from evil and to seek first the kingdom of God and His righteousness, — a kingdom which holds for those who enter the secret of happiness and of all the enduring good both for the time that now is and for eternity. How joyously they take up their work, seeking the lost sheep in interminable forests, in unexplored islands; confronting barbarous chiefs, and hordes inured to rapine and blood; uttering the praise of lowly mindedness and cleanness of heart, of peace and mildness, of love and mercy, where such words had never been spoken before — to men whose whole theory and practice of life was war and robbery and extermination; who had not even the idea of humanity, but considered all who were not united to them by ties of blood as natural enemies!

Is it not marvellous that this far-spreading and irresistible enthusiasm for the conversion and uplifting of the race should have burst forth just when the civilized world was sinking beneath the weight of hopeless impotence and degradation; when tyranny, brutality, greed, and lust had destroyed all that gives life worth and joyousness? — that from the midst of the vices that are born of despair should spring

superhuman hope and courage; from out a world given over to hate and cruelty, where the poor are oppressed and trampled on, where those who in battle escape the sword are reserved for butchery in the arena, there should arise the tenderest and most passionate love for all who suffer and are heavy laden? The old world is dying, and the new is waiting to be born. A new religion is here founded on new conceptions of God and of man — on new conceptions of man's duties to God, to himself, and to his fellows; on the faith that the Eternal and Omnipotent, from whom and by whom and in whom all things are, is a father who has care of even the least of His children, and who so loves them that He sends His Divine Son to teach and guide them, to suffer and die for them.

Since God is love, love is the supreme law of the universe; and man's first duty and highest perfection is to love God and all men. This is the gospel, the glad tidings arousing millions from sleep in the shadow of death. Belief in the pagan deities had perished in the hearts of all who thought, leaving in its place blank atheism or mere nature-worship, which favored the indulgence of the baser appetites and reprobated no crime. Even the noblest and the best either doubted whether there were gods or were

persuaded that if such beings existed they had no concern with human affairs. Out of this mental incapacity, moral debasement, and spiritual paralysis there breaks forth a fountain-head of new life — a race of men and women who are certain that God is, and that He is their father. Not now, indeed, for the first time is He called father, but for the first time the name as applied to the Supreme Being implies a tender, personal and intimate relationship with man. The Divine Spirit is breathed into the soul, and awakens a consciousness of the infinite worth and preciousness of life. That the all-high and omnipotent God should enter into personal relationship with the lowliest of His children, should cherish, cheer, guide, and uphold them, seems too fair and gracious and exalted a thing for mortals to believe of themselves; yet it is what this new race is persuaded of, and it is the most astounding and most quickening faith that has ever taken possession of human hearts. Is it incredible that He who makes and holds the universe in poise should love? And if He loves, is it incredible that He should love those whom He has made capable of love, in whose spiritual being He has awakened a quenchless thirst for truth, goodness, and beauty?

Whatever man may think, woman cannot doubt that God is love, or that Christ is that

love made manifest. Woman is the heart, man the mind; and great thoughts spring from the heart. She lies closer to the sources of life, to the faith and wonder of children, to the supreme reality that is veiled by what appears; and she is guided by a divine instinct to understand that the infinite need is the need of love. Love is her genius, her realm, her all the world. She feels what only the wisest know — that the radical fault is lack of love; that if men did but love enough, all would be well. From the dawn of history she had been the great prisoner of faith, hope, and love. With a divine capacity for the highest spiritual life and the highest spiritual influence, she had been made a drudge, a slave, a means, an instrument. As it is easy to hate those whom we have wronged, the pagan world, having degraded and outraged woman, seemed to take pleasure in heaping scorn and ignominy upon her; and even to-day in heathen lands her lot is little better.

Classed with slaves, thrust aside, mistrusted, kept in ignorance, her whom nature had overburdened, man was not ashamed to trample on. The wife makes the home; the mother, the man. And yet in reading the literatures of Greece and Rome we are hardly made aware that their great men had wives and mothers, so little does woman play a part in their history, except as an

instrument of pleasure. The ancients, in fact, had no right conception of love; never knew that God is love, that the last word of all things, the absolute and final good, is love; that true love, or the love of the true good, which is itself love, is the central source whence all wisdom springs. Christ having come, religion is, as Pascal says, God sensible to the heart, which has reasons of its own that reason hardly knows; a method of its own, which is the method of charity — that of Jesus, who finds the root and source of all sin in the lack of affection, in the hardness of the heart that seeks itself and is thus made the victim of pride, of greed, and of lust.

Nothing is beautiful, nothing sublime but the immensity of love; and nothing brings perfect joy and peace but complete self-surrender to God, which is love's highest act. Divine beauty holds the secret of the universe, — it is the cause of love, and love is the cause of all things. They alone have the Holy Spirit, the spirit of Christ, who love Him and all men. Whatever we do, if it be done for love, is rightly done. Like a pure flame, love embraces, interpenetrates, and fills with light every duty imposed upon us; nay, if duty be also love, nothing else smiles on us with so fair a face. "Where there is love," says St. Augustine, "there is no toil; or if toil, the toil itself is loved." They who love God

think not of themselves, but give their time, their strength, their heart, their health, their life, to serve those whom it is possible for them to help. Our capacity is measured by our power of love. We can do or learn to do whatever with all our soul we desire and will to do. As we are most surely reached through our affections, our nature is best explained by them. We are what we love far more than what we think; for it is our love rather than our thought that impels us to act, to put forth and make objective the true self. We are judged by our works, but our works are the offspring of our love. Hence love is the test of the kind of being we are: it is the proof that we are the disciples of Him who is God's love made a sufferer and a sacrifice.

If love is the mark of discipleship, how shall woman be excluded? If sacrifice is the law of love, its way and means, how shall she who from the beginning has been the bearer of the world's burden of sorrow be unequal to the ordeal? If love is patient, kind, gentle, lowly minded; if it bears all things, hopes all things, believes all things, endures all things; if it runs, if it flies, if it is glad, if it is free, where shall it find a home if not in woman's heart? If charity is the greatest of all things, and chastity its twin-sister, where may the double crown be so fitly placed as

on woman's brow? If the charity of Christ constraineth us, who shall so willingly yield to the heavenly compulsion as woman?

In truth, the Saviour is associated with woman as no man before or since has ever been associated with her. Through Him, the Virgin Mother holding the Divine Child in her arms is the most hallowed object on earth. The woman taken in adultery, and that other whose sin was known to all the city, draw near to Him, and at once we breathe an air as pure as thoughts that rise in immaculate hearts. He never appears more beautiful and godlike than when mothers crowd around Him, kneeling for blessings on their children. How tender and holy are His relations with the sisters of Bethany! Mary Magdalen is the type of that innumerable multitude of victims whom man, in his brutal passion, having outraged and degraded, spurns and casts forth into hopeless misery. And Jesus speaks but a word to her, and she is made pure and forever sacred to all noble and generous souls.

In His religion nothing great shall be accomplished unless woman put her hand to the work. To her the Angel is sent to announce His coming. She is with Him at the manger, with Him in His flight and exile, with Him in all the years of His hidden life, with Him at the marriage feast, with Him when He hangs on the

cross. To a woman He first appears when He has risen from the dead. And when He is no longer visible on earth, the hearts of women follow after, seek and find Him in the unseen world, where what is pure and fair is forever so: where no shadow of change or evil can fall upon the face of love. He revealed woman to herself, revealed her to man. Until He taught, suffered, and died, the inexhaustible treasures of her great heart of pity and love were unknown even to herself.

Aristotle, the clearest and strongest intellect of the pagan world, had said: "Both a woman and a slave may be good; though perhaps of these the one is less good and the other wholly bad." In what another world we are than that of this mighty master of those who know, when we hear Him who is more than man: "Many sins are forgiven her, because she hath great love!" "If men were quit of women they would probably be less godless," said Cato the censor; but Our Lord, when He lifts woman to the level of His own heart, shows us that by mothers, wives, and sisters, by pure and holy women chiefly, shall godliness be kept alive among men. The highest influence is spiritual influence, and henceforth it shall be exercised by woman in a larger degree than by man; and in every age open and sincere minds shall be

able to exclaim with Libanius, the pagan teacher of St. Basil and St. Chrysostom: "What women these Christians have!"

The soul is greater than a universe in which there should be no soul; and when God is worshipped in spirit and in truth—that is with love and sacrifice — the soul of woman clothes itself with a wealth of beauty and devotion. In the days of persecution she suffers at Rome, at Lyons, at Carthage, the worst that fiendish cruelty can invent, with a heroism and serene cheerfulness which men have never surpassed. The desert has no terrors for her if her life be hidden in God with Christ; and as wife and mother she inspires a reverence and confidence that fill the home with a joy and peace which make it a symbol of heaven. The Church itself, the bride of Christ and the mother of souls, appears to her faithful children in the semblance of a woman clothed with chastity and beauty and transfigured by love. When she comes forth from the catacombs to plant the standard of the Cross on the Capitol, and the labarum on the ruins of Jerusalem, the victory is due to St. Helen more than to Constantine. Anthusa, Nonna, and Monica gave to the Church St. Chrysostom, St. Gregory of Nazianzen, St. Augustine. Macrina and Scholastica stand as noblest allies by the side of their brothers, St.

Basil and St. Benedict, the founders and lawgivers of monasticism. At Tolbiac, Clovis invokes the God of Clotilda, and a woman led the Franks to the foot of the Cross.

Throughout the Middle Age, from Queen Blanche, the mother of St. Louis; and the Countess Mathilda, the strong helper of Gregory VII.; and St. Clare, the friend of St. Francis of Assisi, to St. Catherine of Siena, who brings the Pope back to Rome after an exile of seventy years; to Joan of Arc, who delivers France from its foreign tyrants; and to Isabella of Castile, who sends Columbus to discover the New World, what a great and beneficent role woman plays in the history of religion and civilization! Looking to Mary as their model, whether mothers, wives, or consecrated virgins, — to Mary whom none have invoked in vain, whom none have served and not been made thereby lowly minded and chaste, — they founded the home, converted nations, upheld empires, taught in universities, and inspired the enthusiasm which created the Christian chivalry dedicated to the honor of womanhood and to the defence of all that is helpless; springing like a fair flower from the double root of chastity and love, to sweeten the air and fill the world with high thoughts and aims.

The world, indeed, was still full of darkness

and violence, as even to-day it is full of greed and lust; but the regenerative principle had been planted in innumerable hearts, and a beginning of the transformation of woman's life had been made. She has been enrolled in the brotherhood of the race; her soul is as precious, her life as sacred, her rights as inviolable as man's. As a person, her origin and destiny are the same as his; as a member of the family, founded on monogamy, her office is the highest and holiest; and the Church stands by her side to protect her against the tyranny of man's more brutal nature, by defending, with her great and mysterious power, the sanctity and indissolubility of the marriage tie.

Ideas become fruitful and productive of good only when they are embodied in institutions: and the root principles that God is our Father and all men brothers; that chastity and gentleness, reverence and obedience, patience and love, have priceless value; that woman and the child are infinitely sacred, could not have created a public opinion favorable to their acceptance and diffusion had they not been taken up into the life of the Church; had they not been proclaimed and enforced by her, and made part of her organic structure. It was not mechanical and scientific progress, not the increase of wealth and knowledge, but her influence, her

ministry, her orders, her whole social fabric, that preserved the monogamic family and lifted woman to a grace and power in the world she had hitherto never known. In the face of whatever wrongs and degradations, even though found in the sanctuary itself, she proclaimed the doctrines of righteousness, asserted the majesty and supremacy of the law. Abuses never discouraged her; wrongs never diminished the ardor with which she defended the home against the passions that threatened its ruin; and in this warfare that which first of all was at stake was woman's honor and welfare.

But while she consecrates and guards the temple of domestic love, the Church maintains that a state of perfect chastity, of virginity, has, from an ideal point of view at least, yet higher and holier worth. In marriage the man and the woman are little more than the instruments whereby the race is multiplied and preserved. But human beings are primarily and essentially ends, not means; and the most precious results of a people's life, of the life of the race itself, are noble and godlike personalities. The right estimate is not by number and quantity, but by kind and quality. The continuance of the race is indispensable, but it is not less indispensable that individuals should move upward in the light of true ideals. Hence Our Lord seems to

lay the chief stress of his teaching and example on the perfection of the individual soul. Failure here is utter failure, though one should gain the whole world. Hence, too, the Church concerns herself first of all with the overcoming of sin, with the creating of holiness, with salvation of souls. She appeals to those who hear the divine whisperings in the innermost parts of their being, to turn from pride and greed and sensuality, — the vices most opposed to human perfection, to holiness, to the soul's salvation, — and to consecrate all their life to humility, poverty, and chastity, that they may find the blessedness of the lowly minded, of the clean of heart, of those who possess nothing but have all, since they have peace and love.

We judge of a man's wisdom by his hopefulness, it has been said. Better still may we judge of it by his humility. If he be wise he says to himself: The world is too great for thee: in the universe thou art as though thou hadst no being at all. Whether thou think or strive, thou art blind and weak. Yet do thy little with a brave and cheerful spirit. This is all that is required of thee. Thou art not worthy to be the least of God's servants. Learn, then, to bear with a humble and patient heart what is or shall be given thee to bear; thankful that thou hast been able even for a moment to look

to Him with devout faith and hope, and to bless His name. If he truly know himself, however much he be praised and extolled, he can never be flattered into self-complacency. Others he may please, but not himself.

This wisdom of the thoughtful is revealed to sincere and innocent souls, who when they look to God find that they can know and love Him only when, in self-forgetfulness, they deny themselves and think only of Him. They are meek and mild; and whatever they do or suffer, the spirit of lowly-mindedness precedes, accompanies, and follows them. They are peaceful, patient, faithful, and obedient. It costs them little to resign their own will that they may walk the more securely in the way of the divine counsels. As the hearts of children are drawn to a mother, as exiles yearn for home, they turn from a world they hardly know, — not caring to know it, — and long to fly from all the vanity and show, all the strife and turmoil, to seek in the company of kindred souls the sense of security and freedom, the quiet and the bliss that belong to those who have found the truth and follow after love; who, having overcome the pride of life, give themselves to the service of sufferers and little ones. As they seek not honors and distinctions, they are not fascinated by the glitter of gold — the world's great

idol, master, and slave. They know that the only true wealth is life: since life, ever more perfect life, is the supreme and final end of action: and that, more than almost any other passion, greed — the love of money — destroys in men the power to form right estimates of life and conduct; for it forces them to look away from the perfecting of their own being and the good of their fellows, to what is material and external, and therefore but incidental.

The fear of the poor is their poverty, says the book of Proverbs. This may mean that the helpless condition in which poverty places them is ever a source of anxiety and dread; but, rather, I think, that this anxiety and dread are themselves poverty; while they who possess nothing, but have faith and courage and love, are rich enough and free enough from fear. The possessions to which we cling breed cowardice; but wealth of soul is confidence and strength. He who loves is rich; for love creates its world, and fills the desert or the prison cell with a light and joy which the loveless, though they dwell in palaces, can never know. It is life's fairest flower and best fruit: and he, therefore, who gives new power of love, gives new life and raises us to higher worlds. Hardly can a rich man feel that it were well if all were as he; but the wise and good are certain that

what they know and love is the best any human being can know and love; that they who make themselves worth possessing and become masters of themselves have the truest and most gracious possessions.

What doth it avail a fool to have riches, asks Solomon, seeing that he cannot buy wisdom? Ruskin rightly says that all vices are summed up, and all their forces consummated, in the simple acceptance of the authority of gold instead of the authority of God, and in the preference of gain or increase of gold to godliness or the peace of God. Again: "Occult theft — theft which hides itself even from itself, and is legal, respectable, and cowardly — corrupts the body and soul of man to the last fibre of them." Of what evils is not greed the fountain-head? It darkens the mind, dulls the wits, hardens the heart, warps the conscience, and perverts the understanding. It breeds hate, dissension, injustice, and oppression; makes thieves, liars, usurers, cowards, perjurers, adulterators of food and drink, and anti-social criminals of every kind. It stirs up wars of conquest, robs whole nations, and stares in stolid indifference while its victims starve by the million. It is more insatiable than lust and more cruel than revenge. It considers faith, honor, and truth, purity and innocence, patriotism and religion, as wares to

be bought and sold. It is in sum atheism, which, turning from God and the soul, drives its votaries, in a kind of brutish madness, to strive to clutch the universe of matter; deluding them with the superstition that the more they grasp and call their own the greater they become. Their personality seems to grow as the circle of their possessions enlarges, as though a man's money could be himself.

Greed, in drying up the fountains of noble life within, reduces its slaves to a kind of machine whose one office is to get gold. It degrades all their impulses and passions. They are not ambitious of glory or fame or honor or of any noble kind of influence or power, but all their ambition falls upon matter. Their sole desire, their one thought is to amass wealth. They are not jealous of those who excel them in moral or intellectual qualities, who have more faith or genius or virtue than they, but of those alone who have greater possessions. They are decadent, they are degenerate; but the world is so prone to this superstition that public opinion measures by commercial standards not only the worth and importance of individuals but the strength and civilization of nations. The ideal is the ever-increasing production and distribution of what ministers to man's physical needs — everything for the body, nothing for

the soul: everything for enjoyment, nothing for virtue.

Blessed be Christ, who, being rich, became poor, that He might reveal the wealth there is in the life of the spirit, in love and righteousness, in truth and holiness; that He might make it plain that the kingdom of heaven is within us; that it is wherever God is known, obeyed, and loved, though the setting be the stable, the workshop, or the cross; that the right kind of man makes a fair world wherever he is thrown, while the weak and the doubting seek comfort in lamentations over their lot or deliver themselves up to the service of Mammon and the tyranny of the senses. The more human we become, the more Christlike, the less are we the slaves of physical conditions and necessities.

It is not the purpose and end of Christ's religion to make men rich and comfortable: it is its purpose and end to lift them to worlds where riches and comfort cease to have value or meaning. They who turn from the things the vulgar crave, and seek the source of true life in spheres to which the senses do not lead, alone know the infinite sweetness and joy there is in serving Him. They must learn to be cruel to themselves, to withstand even their lawful desires, if they would drink the living waters of the foun-

tain of peace and bliss. Not by intellectual processes can He be discovered, but by leading a life which none but the modest and mild, the lowly minded and pure hearted, can live. If we would have the higher, we must renounce the lower. Heroic abnegations are required of those who would enter on the perfect way. It is not enough that they be humble and obedient and free from greed: they must also be wholly chaste.

There is something more worthy of the soul than the pursuit of wealth; and there is a higher calling than marriage, holy though it be. As there is in man an immoderate desire for riches, there is also in him an insatiate craving for pleasure. Mountains of gold could not satisfy his greed, and a world filled with things that minister to the senses could not hush the clamor of his appetites. The more ample and varied his possessions become, the stronger and more uncontrollable grows his longing for enjoyment. He tunnels the mountains, he spans the oceans; he flies on vaporous wings; he harnesses the lightning to carry him and his words to the ends of the earth; he takes possession of the products of every zone and of every kind of skill. All things become for him the materials for the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. And

still he hungers and thirsts for new sensations. He becomes the slave and victim of low desire. The passions, which are meant for life and joy, are perverted to the service of misery and death. Their reek rises to darken the mind, to harden the heart, and to paralyze the will. Love is driven from its celestial home and cast into the soil and mire of the animal nature. The soul is bowed beneath the weight of the body and compelled to do its ignoble behests. The stress of life is transferred from reason and conscience to the senses. The voluptuary exults not in great thoughts and high purposes, but crawls crippled and bedraggled through the sloughs of animalism; and when he has sunk to the depths he becomes a contemner.

He who loves not God, loves but himself; and the self without God is but a thing of flesh and blood, of sensation and passion. Virtue is love rightly ordered, and disorderly love is the mother of all depravity. In nothing is this seen in such lurid light as in the perversion of the instinct which, intended for the propagation of the race, is debased to a means of moral and physical degradation and death. More than war and pest and famine and drunkenness, this abject vice dishonors, blights, and poisons the flower and fruit of human life. It murders love and makes hope a mockery and a curse. It de-

files with its polluting touch the brow of childhood, the cheek of youth, the lips of maidenhood. It hangs like a mildew on the soul, rendering it incapable of faith or honor or truth, of pure devotion to any worthy cause or being. Like the serpent's in paradise, its foul breath makes a waste in homes where all was joy and innocence. It is the accomplice of shame and disease, and injects into the blood of families and nations a mortal taint. It is the enemy of genius, of art, of freedom, of progress, of religion; and above all of woman, who has been and still is its victim and symbol of dishonor. In a thousand cities to-day, as in ancient times, this abject vice has its temples innumerable, in which woman is the priestess.

O blessed be Christ, the virgin Son of a virgin Mother, who has taught us that chastity is the mother of all virtue, the bride of faith, hope, and love; the sister of beauty, strength, and goodness; the companion of meekness and peace! And blessed be the Church, who has never in any age or any land lowered the banner on which is inscribed, Humility, Poverty, Chastity, conquering through Love!

I think of her most gladly, not when I recall her great history, her permanence in the world, the invincible courage with which she has withstood oppressors, heresiarchs, and mobs clamor-

ing for blood; the indefectible vigor with which she overcomes and survives her foes, whether they be from within or from without; the solemn splendor of her rites and ceremonies; the majestic cathedrals that lift the cross above the noise and tumult of cities into the pure air of heaven; the monastic piles with which she has crowned a thousand hills, with the music of whose bells and sacred chants she has filled and consecrated a thousand vales, — not when I remember all this does my heart thrill with the deepest emotion; but when I turn my thoughts to that innumerable army of virgins, angels of innocence and purity, who in every age and in many lands lead the life of solitude and contemplation, of simplicity and benignity; who, though clothed in austere garb, bear brave and cheerful hearts, aglow with love, while they minister to the sick, the abandoned, the fallen, whether crushed by the weight of sin or that of solitary age and poverty; who nourish and form the religious spirit in childhood, making it reverent, devout, and chaste; who offer ceaseless prayers to Heaven and give to the world the highest examples of what Christ would have his followers become; working without a thought of what men may say of them, telling their good deeds not even to God.

To repeat what elsewhere I have said of this

army of Catholic virgins, they are but the living forms of patience and service, of humility and love. What matter where their cradles stood, amid what scenes they grew, what arms held them, or what lips kissed their infant brows? They came from God, they ministered to human suffering and sorrow, they returned to God. This is the sum of their life's story; this is all they cared to know of themselves; this is all we need know of them. But though they would hide themselves, the divine beauty and power of their lives cannot be hidden. They are permanently interesting, as whoever makes the supreme act of perfect self-sacrifice is interesting. To the thoughtless and the frivolous such an existence may seem dull and monotonous, as a superficial view leads us to think that to live is to change. But when we look deeper we find that life is a continuous triumph over that which changes. As in God it is immutable, so in man it tends to a state of permanence by identifying itself more and more with truth, goodness, and beauty, which are forever the same. To live in the highest sense is to find and recognize oneself in all things, remaining constant in the midst of a transitory and evanescent world. The realm of consciousness for these consecrated virgins is not narrow: their love and sympathy are wide as the heart of Christ.

As we find ourselves in giving ourselves to wife and children, to God and country, to truth and honor, so they in abandoning all find a nobler and a sweeter life. They are the representatives of the highest devotion, the purest love, and the most beneficent sympathies of the human heart. They are the heroines of the service of humanity; the priestesses who keep aglow the fire of the divine charity which Christ came to kindle in the world. In their youth they drank at the fountain which quenches thirst forever; in their springtime bloom they saw through the veil that hides or blurs the image of the Eternal, and ever after they walk waiting for God. Since religion in its deepest sense is a life more than a doctrine, our sisterhoods are an argument for the truth of the Catholic faith, whose force seems to render all our controversies, apologies, and schemes of edification more or less idle. These silent armies, moving in obedience to the whisperings of the unseen Master, make us invincible. So long as, generation after generation, tens of thousands of the purest, gentlest souls find that the love of Christ constrains them, Christ lives and rules. This is the marvellous thing that has impressed some of the greatest minds. Heroes and orators grow to be themes for declamation, but the purest and the best follow close to

Christ, and devote themselves to Him with a personal sense of love as strong as that of a mother for her child.

They who know our sisterhoods most thoroughly, best know that this is simple truth. Their lives bear witness to the divinity and power of the Saviour with a force and eloquence to which mere words cannot attain. In the midst of weakness they are strong; in the midst of trouble they are calm; in the presence of death they are joyful. They are rich enough though poor; happy enough though beset by trials. In solitude, they are full of peace; far from the world, their pure thoughts keep them company; forgotten of men, they are at home with God. There is about them the serene air of immortal things. They have the assurance that it is well with them whatever may lie beyond. The bonds which love weaves around us are not chains, but freedom's livery. The most generous are the happiest; and the most fortunate are not those who receive or gain the greatest possessions, but those who with a loving heart make the greatest sacrifices. They are not confused or dominated by the problems and doubts of their time, but rise from out the riddles of existence into serene worlds where duty is plain. Passing by the unfathomable mysteries of human life, they

do their work with hearts as glad as that of a child singing in its father's house.

In countless homes into which an unclean spirit could not enter and live, the mothers have received their exalted faith in the priceless worth of purity from the lips and hearts of nuns. In thousands of parishes the light of Catholic truth and love shines from the convent with a more pervasive and unremitting glow than from the pulpit; and as a gentleman is best known by his behavior to women, so a true priest is discovered by the reverence and consideration he shows to nuns. Bigotry itself, narrow and obdurate, ready almost to hate the good it is forced to recognize in those whose creed it abhors, cannot long withstand the test of contact with these simple, gentle, and true-hearted women. How infinitely poorer, coarser, more frivolous, and sensual life would be were it not for them!

Oh, the wealth of love in a woman's heart! — the wife's unconquerable truth and loyalty, the mother's tenderness and affection; the bloom and warmth, the freshness and fragrance of a virgin's soul when the mystic voice first awakens it to conscious life! Oh, the countless oratories where hearts are bowed in the silent service of a boundless devotion, giving all and asking nothing; knowing only that God is, and that

He is love! From the thousand books wherein I read that we can know nothing of the infinite mystery, that all is dark and cold and meaningless; that faith deceives, that hope deludes, that love betrays, that religion is but a dream of unhappy creatures who awake from the bosom of the infinite unconscious, and live only long enough to know their misery — from all this bleak and wintry waste, full of darkness and death, I turn to the pure hearts of women who love, and again the light plays around me. I drink the balmy air; the birds sing, the waters leap for joy, the mountains lift their heads; and I am in God's world and am His child.

When glancing athwart many a sad and gloomy page of history, I read of schism and heresy, of hate and cruelty; of bitter controversies that never end; of pride and ambition, of greed and lust — I think of the hosts of holy women who have followed the Church, like the chosen few who followed Christ on the narrow blood-stained way that led to Calvary; who watch and wait, who serve and are helpful, who work and are silent; and I am certain that the cause which century after century thus constrains thousands of the purest and gentlest hearts to sacrifice their lives to the highest and most unselfish ends, is the cause of God, the cause for which Christ suffered and died.

Something of all this, my dear Ladies and Sisters of the Sacred Heart, may be deemed appropriate as part of the celebration of the centenary of the foundation of your society, which sprang from the heart of Jesus, the open and exhaustless fountain of the pure love of God and man. As life is a continuous victory over its changing environments, it is natural that the soul should seek to fix what is fleeting in its existence by holding steadfastly to the times and places that are most sacred. Thus in memory we are glad to gather about the homes of our childhood, while the fields and the hills, the clouds and the stars, the birds and the domestic animals, even, return to help to complete the scene, from the midst of which those about whom our earliest and purest affections centred, look forth upon us again with a love that seems eternal. The seasons come and depart, the flowers bloom and fade, the young grow old and the old pass away, but the soul is an abiding principle of life and love, which, though the visible universe should vanish utterly, would still find itself at home with the Eternal, with God. The stronger the individual, the more permanent the family, the more vital and persistent the religion, the greater is the power to inspire memories that last. Saints and heroes are the hinges on which the opening and shutting doors of

history turn. When the family is abiding, as with the Israelites, the whole people look back from generation to generation, to their fathers, Abraham, Isaac, and Jacob; and to the God of their fathers.

The Church, a religion of historic continuity, a religion which returns even to the beginning, to the promise of the Messiah, and comes down through the ages with the chosen people, through captivity and dispersion and seeming destruction, until the Desired of the nations is born, — what a weight of memories she bears! what dates and shrines, what saints and heroes are hers! She fills the days and the years with solemn festivals in commemoration of the Saviour and of those who have loved Him with a perfect love. At His birth what glad songs break forth from a chill and ice-bound earth; what merry laughter of children, what happy hearts are gathered around blazing hearths, full of pleasant and cheering thoughts, because Christ is born! And when He enters on His passion and agony, and bows His head consenting to death, though the sunshine be golden, the air balmy, and all nature fair and fragrant, again darkness falls upon the world and a stone is rolled upon the human heart. But when He rises, we too laugh with the flowers and sing with the birds; serene as the azure skies, we

feel the thrill of immortal joy; a new spirit within telling us that once having risen to the life of the soul, we can never wholly die.

As in devout reverence the Church follows with sacred and solemn ritual her Divine Lord from the announcement of His birth even to His ascension into heaven, so she keeps vigil and festival with His saints — apostles, confessors, martyrs, virgins. And among them she loves to place the founders of religious orders and societies. It is, then, in a right Catholic spirit that to-day in many lands the daughters of the brave, humble, loving, and faithful woman who established the Society of the Sacred Heart a hundred years ago are gathered, that the memory of her and her work may inspire in them a purer love of the Divine Master and a more unconquerable purpose to labor even unto death in the cause for which He lived and died. She has not as yet been placed in the calendar of the canonized, but who can doubt that she is a saint and a mother of saints?

At the time when the Revolution had devastated the Church in France, had desecrated her sacred edifices, had made martyrs or exiles of her priests and religious, had enthroned on the high altar of the Cathedral of Notre Dame a shameless woman as the symbol of a bestial

worship; when millions believed that infidelity had finally triumphed, and that the religion of Christ was to be blotted from the earth, a country girl, Sophia Madeleine Barat, the daughter of an artisan in Burgundy, the land of St. Bernard and of Bossuet, finding her soul all aflame with divine love, was led, under the guidance of a holy priest, to establish the Society of the Sacred Heart. She had been educated by her brother, a priest also, who had given her a thorough religious training and a good knowledge of the classics. She was only twenty-one years old, of delicate bodily frame, but strong in mind, firm of purpose, and capable of boundless devotion. She had the qualities of the true Frenchwoman — common-sense, tact, knowledge of the management of men and affairs, quick wit, self-forgetfulness, industry, economy, cheerfulness, and courage. Above all she had a reverent, devout, and ardent soul that felt that God is love, that Christ is divine love made human, and that in comparison with this love all other things are light as air and trivial as dust.

Religious asceticism — heroic humility, voluntary poverty and perfect chastity — is for the sake of love, as military asceticism is for the sake of glory, and monetary asceticism for the sake of pelf. As the warrior and the miser find self-denial easy, much more are

they who greatly love able to abstain and renounce. "A wise man needs but little," Madam Barat was wont to say, "and a saint still less." And all that she seemed to feel the need of was to love the Lord, and in lowliness of spirit and entire disinterestedness to follow after Him in the service of the little ones, of whom He said, "Of such is the kingdom of heaven."

But why should I utter the praises of her who, with the instinct of good sense and great virtue, turned resolutely from whatever ministers to vanity? To be praised for love and love's work seems little less than profanation; and when we are wholly in earnest, words of flattery are as disagreeable as the buzzing of insects. In the presence of heroic souls vain speech is doubly vain; and we best show our reverence for the noble dead, not by eulogy, but by acting in their spirit and by faithfully striving to continue the work they began. If your venerable foundress could in bodily presence be here to-day to rejoice with us in all that God has wrought through the handmaidens of the Sacred Heart, she would crave, not laudatory utterance, but elevation of soul, thoughts that breathe faith and hope, courage and love. She would ask us to dwell on the marvellous beneficent work of the society during the first century of

its existence, only that we might thence derive greater confidence in God, more devout love for the Divine Saviour, and more complete consecration of our lives to the cause for which He lived and died. For as much love as there is in us, so much religion, so much power; and as much self-seeking, so much limitation. The only true prosperity is prosperity of soul; and material progress, unless it be sustained by religious and moral progress, ends in decadence and ruin. If all is well within, circumstances are never intolerable; but if inner wholeness be lacking, we are wretched though we be clothed with the pomp and majesty of kings.

What a gracious inspiration was that of Madam Barat, who, when she was drawn to found a society whose chief work should be education, felt that first of all it was necessary that she should baptize herself and her companions in the fountain-head of divine Love? For love alone can educate. The love of what is higher than ourselves; the love that bears us upward on the wings of hope and aspiration, of imagination and desire, toward perfect truth, beauty, and goodness, as they are found in God, is the power that creates the greatest and the noblest men and women, whether they be saints, sages, heroes, or supreme poets. It is because her love is the purest and most abiding

that the mother is the greatest of all teachers; and it is because the Church has a mother's heart, which the worldlings and politicians who at times seem to control her have never been able to chill, that she is the great school of saints.

Education is largely persuasion, and they persuade best who make themselves best loved; and the best loved are the most loving. When there is question of moral and religious truth, — above all, of wisdom and goodness, — the surest appeal is through the heart to the mind. But the heart can be touched only by those who have a heart. If we would lead men to love God, we ourselves must love them and Him. Education, when given by the vain and conceited, but inspires a more insidious kind of self-love; whereas its true end is to make us understand and feel that it is only when we lose sight of ourselves in the pursuit of what is greater than we, of what is eternally right and fair, that we enter on the way that leads to a high and blessed life. "The entire object of education is to make people not merely do the right things, but enjoy the right things; not merely industrious but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice."

Madam Barat used to say to her mistresses

that to become a stream one must first be a fountain-head. We can give but what we have; and, in the deepest sense, we can teach but what we love. Is it credible that they who work for money should do more perfect work and be made thereby more perfect than they who work for truth and love? The ideal which our striving and yearning have made living within us stamps itself on the minds and hearts of those whom we influence. The life we lead, vastly more than the words we speak, makes us centres of light and force. Wherever there is a deeply religious spirit, there is a sanctuary; wherever there is a high and luminous soul, there is a school. Of the living the living are born — like of like.

The world in which woman's being may unfold itself is widening and deepening. For her, too, henceforth the career is open to make use of talent. She may do whatever high or fair or useful thing she can make herself able to do. She, like man, has the right to gain a livelihood, and the nobler right to live in ever-broadening spheres of religious, moral, and intellectual sympathy and influence. In her education, therefore, there should be no lack of thoroughness, no showy superficiality, no excessive attention to mere accomplishments. She must be led into deep and serious sub-

jects; her heart and imagination must be kept in a pure and lofty element of thought. Whatever expresses the highest moods and states to which the human spirit may attain, whether it be religion or patriotism or art or literature, has inestimable worth for her, since it is a sign and symbol of her kinship with the world of invisible and real things — of her kinship with God. The decisive consideration for her also is not what knowledge is most entertaining or useful, but what knowledge is best adapted to form the mind and to confirm character.

She must become accustomed from her childhood to plain food and simple ways, that she may never lose the power to take delight in innocent amusements and pure pleasures. Let her love beauty, and strive to make herself and the world beautiful; but let her understand that a hard and proud heart, a vacant and vulgar mind, not a plain face, is ugly; and that a countenance over which innocence, cheerfulness, and intelligence are diffused is necessarily fair. Vanity and selfishness, greed and sensuality, envy and pride, spite and cowardice, spoil all loveliness and mar all life. Nothing horrible or dreadful can happen to us except through our own fault and folly; and the greatest misery is the consciousness of our own sin. Virtue alone brings sure and abiding joy. It is praiseworthy,

and without it nothing is so. Behavior, rather than knowledge, is the end of education. Hence its foundation is moral, and therefore religious; and where in the modern world we are intent on sharpening the wits without first laying this moral and religious foundation, the inevitable result must be the blighting of the noblest flower and fruit of human life.

Education, indeed, can but unfold the being we have received. It cannot make a poet of a mathematician, a great mind of a small one. But it should not be our concern to become great men or great women, it being our business to make of ourselves genuine men and genuine women; and right education, aided by each one's industry and good-will, can effect this for all. Let no woman believe there is aught of good in weakness. There is no joy but in strength — strength of body, strength of mind, strength of heart, strength of soul. "To be weak is to be miserable." Faith is strength, virtue is strength, wisdom is strength, love is strength, health is strength. What a happy thing it is that the higher education of women tends to make them physically even superior to their sisters who are content with idleness and ignorance! To live in the mind, to walk in the light of high ideals, to cherish a noble purpose, to strive in a worthy cause, gives freshness and vigor to the body,

even, whereas it is weakened and wasted by a frivolous, aimless, self-indulgent kind of existence.

It was Madam Barat's desire to form valiant women — women, able to do and suffer, to counsel and rule. She believed that women, when their souls bathe in the fountains of divine love, may have the spirit and fortitude of men. Nay, at times she was tempted to think that the men of her day had become weaklings, and that God was calling women to do the work which requires heroic hearts and boundless devotion. It gives her delight when she finds her nuns filled with courage and energy; when their reliance on God banishes all disquietude, even in the midst of revolution and pestilence. "How seldom," she exclaims, "are valiant women to be found! The Bible says they are more precious than pearls and diamonds; and what praise it goes on to bestow upon them! Let us, then, labor with all our might to train such women, at whatever cost to ourselves. They in turn will train others, and the good work will proceed; for in this century we cannot rely upon men for the preservation of the faith. It is to the weaker sex that this task is entrusted. *O Altitudo!* How God's thoughts differ from our thoughts! But He is Almighty."

Her first aim was holiness through the love

of the Lord; and after this it was her most ardent desire to form valiant women, who, clothed with chastity and comeliness, filled with faith and zeal, should bend all the energies of cultivated minds and generous hearts, in whatever sphere of life they might be thrown, to the apostolic work of the salvation of souls. And in doing this she seems to have had a special gift, and to have succeeded beyond all others who have founded religious communities in our century. This at least is the testimony which Americans who are acquainted with what the Ladies of the Sacred Heart have accomplished in our own land can hardly refuse to bear. What noble, gracious, loving, and helpful women, whether they labor within convent walls or in wider spheres of action, have been educated in their schools! In a hundred cities, in a thousand homes, they are centres whence radiate purity and love, sweetness and light. They are strong and gentle, they are patient and mild, they are wise and helpful. They rule not alone in the house, but in the hearts and minds of fathers, husbands, and sons, who, when experience has taught them how sordid, hard, and narrow so many of their fellows are, think of these noble and gracious women, and are certain that in human nature there is a godlike power of truth, goodness, and beauty.

How shall I permit this occasion to pass without turning my thought to Madam Hardey, one of the first pupils of the Sacred Heart in America and the foundress of many homes of religion and learning, whom it was my good fortune to know and to honor and reverence almost above all other women! Had Madam Barat done nothing for America but to train her and give her opportunity for the exercise of her great talents, she would have made us forever her debtors. What a fund of good sense, what a balance of judgment, what a sentiment of justice, what endurance of labor and trial, what power of love and helpfulness, what a strong and serene spirit there was in her! She had the gift to make authority lovable; and where she ruled, the wise and virtuous wished that she might never cease to rule. She was born to govern, and in obeying her all felt that they were hearkening to the voice of reason and doing the will of God. How wholly unselfish, how free from vanity, how incapable of deceit she was! How tolerant, how large of mind and heart, how able and ready to sympathize with all who have good-will!

Though loved with a tender devotion which few have known, and followed with a confidence that never questions aught, though honored and consulted by the rich and fashionable, not less

than by priests and bishops, Madam Hardey retained always the perfect simplicity of speech and action which belongs only to the most innocent or the greatest souls. She knew how to adapt herself to every situation and to the most various dispositions. No one left her presence without having been made braver and better. To know her was to understand the supreme worth of character when it is moulded by religious faith and love. She was as ready to sweep a room as to plan the foundation of a great convent, and whatever she did appeared to be the right thing to do. Occupied for nearly the whole of her life with financial affairs and the government of the houses she had established, she kept the fervor of her early piety and a novice's scrupulous fidelity in the observance of the rule. One felt that her wisdom and strength came from within, — from a soul that dwelled in habitual loving communion with God. Apart from Him she understood that no good could possibly come to her, and that as He was the end so was He the principle of her being.

At the age of sixteen, in the flower of health and beauty, she had seen the vanity of all that comes to end, and had turned with resolute will from her happy home and the promises of the world, to give her whole heart to the service of the Blessed Saviour; and for sixty years, even

unto death, she followed after Him with a courage that never failed and a love that never grew cold. Her body lies in France, but her spirit is here, — a living force to cheer and strengthen, to uplift and guide. Her life and example have become a permanent possession, and we can never think meanly of ourselves while we remember that she was our sister and mother.

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